H.G.S

MAY, 1953 - 25c.

NEW OUTLOOK

OUR THEOLOGICAL PROBLEM

HARRY EMERSON FOSDICK

LEVEL ONE

WHO, WHERE, WHAT IS GOD?

CHAIM EDELMAN

★

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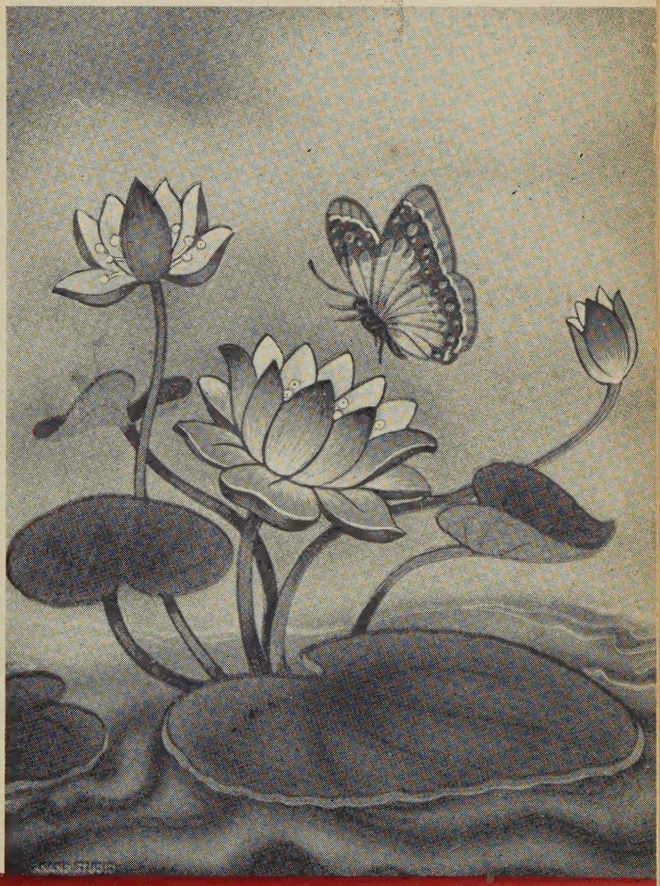

A DIGEST OF IDEAS AND IDEALS

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MAY, 1953

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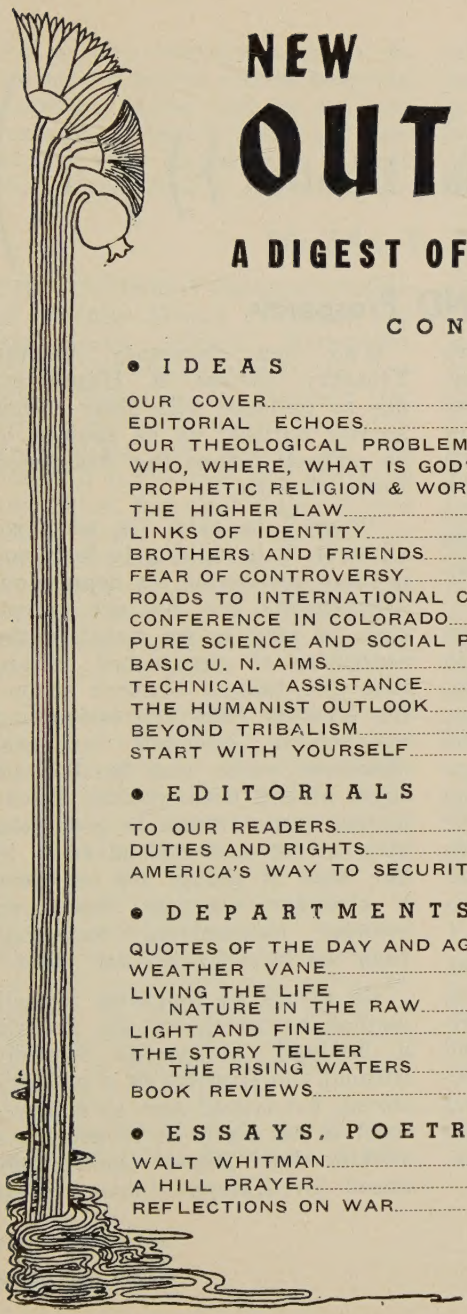

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Editorial Echoes

Peace AND Prosperity

IT WOULD BE a calamity were we to look upon peace as a calamity. There is, we hasten to add, no strong evidence that any important segment of Americans so regards a possible ceasefire in Korea or a thawing out of the Cold War, but there is widespread speculation that some elements *might* thus consider it.

War, it has been said often enough, solves no problems, and in the long run that is very true. But there can be no question, either, that a modern industrial nation can shelve such annoyances as unemployment and limited depression while girdling itself for war, or fighting one. To some few—those who would salve the cancer rather than eradicate it—this fact has its attractions, perhaps.

They possibly have not learned, or do not care, that basic problems, whether economic, political, spiritual or other, rarely go away and must be squarely faced; that doctoring the effect rarely removes the cause. These people conceivably could be an embarrassment, or a danger, to us.

Our new Secretary of the Treasury, George M. Humphrey, has no patience with their rather narrow outlook, as he showed in an address before the Associated Press recently.

"Peace," he said, "is what we all want. It is nothing to fear, nor is there any reason for depression. Adjustments, yes. But not depression. So long as we maintain the soundness of our money; attain that nice balance between achieving security from aggression and maintaining economic strength, eliminate waste and handle our fiscal affairs with wisdom, America can look forward to good jobs at good pay and real advances in our scale of living. We can have a stronger economy based on sounder fundamental conditions than we have known for years."

He offers no longterm miracle method by which we can achieve a lastingly prosperous economy without the stimulus of a military threat, but indeed such an achievement is not likely to be necessary within the years immediately ahead. Mr. Humphrey does express

the opinion, however, that we do not need a pocket war to keep our industries going, that we can look forward to peace in Korea and elsewhere with anticipation rather than dread. And if we can maintain our material standards in the face of a military relaxation, there is no reason to doubt that we will be able, one happy day, to develop an equally strong economy before the prospect of unlimited peace.

No Man Is An Island

THE ENTIRELY expected triumph of Premier Daniel F. Malan and his South African Nationalist Party, bitterly assailed by the *New York Times* as a "Victory for Evil," was a defeat for the entire free world, not merely for the cause of civilization and justice in the Union. But what makes it even more tragic is that nowhere in South Africa was there an effective white voice raised against the course-to-doom advocated so vigorously and successfully by the premier and his party.

No real opposition was offered by the United Party of the late Field Marshal Jan Christian Smuts, which trailed along with a growing "me-too" complex, proclaiming a white supremacy attitude only slightly less emphatic than the "apartheid" of the Nationalists. In this it admittedly was following the convictions of the party founder who in private was never reluctant to profess his belief in the doctrine that the inherent quality of white is superior to that of black.

To many apologists the excesses of the Mau Mau terrorists of Kenya had the effect of adding considerably to the Nationalist majority, but this appears to be patent nonsense. Dr. Malan's extremists had already secured national support of the whites and had won the crucial battles over a weak and faltering opposition before Kenyatta's Kikuyus chopped their way to notoriety. If anything, it was the ill-considered political excesses of the Malan followers in South Africa that encouraged the Mau Mau outbreak in Kenya Colony, and will result in even more tragic events not so far removed from the Union in the foreseeable future.

In commenting editorially on "the dismay and the sense of shame that all civilized persons must feel at this victory," the *New York Times* concluded:

"No man is an island, and Daniel F. Malan is not an exception; no country is a world apart in these days of one world; no continent like Africa can suffer such a shock without its repercussions spreading across the seas and oceans. . . .

"Malanism has met the hostility and the condemnation of the free

(Continued on page 94)

Our Theological Problem

The Idea Of God As Affected By Modern Knowledge

Harry Emerson Fosdick

"THE IDEAS OF GOD are many, varied and often grotesque, so that debate between theism and atheism is commonly futile, lacking any antecedent clarification of the concept of God; what the atheist denies may not be at all what the theist affirms."

Socrates and early Christians were martyred because they were considered atheists by the rulers of the day and on our college campuses one frequently meets young minds in revolt, belligerently asserting their atheism.

I once asked such a youth to describe the God he did not believe in, and when he had finished I assured him that I no more believed in that God than he did.

'So far as such a deity is concerned,' I said, 'we both are atheists; but we still have the universe on our hands—what do you really think about it?' And as I probed his mind I found that he was no atheist at all.

The primary question is not 'Do you believe in God?' but, 'What do you think you would be believing in, if you did believe in God?'

Intelligent belief in God, depends upon an intelligent idea of God, and the popular prevalence of childish concepts of deity makes one marvel not that there is so much atheism, but that there is so little. A Hindu student in one of our universities attended a religious conference and, when asked afterwards what his impression was, he said: "I take it from what I heard that God is a Caucasian, an American, a Baptist and a Republican."

The primary problem in Christian apologetics today is not to construct coercive arguments for the existence of God, but to achieve a concept of God which will require a minimum of argument, because its intelligibility, reasonableness and relevance to human need carry a self-authenticating authority.

The problem is not new. It is old, dating from primitive man, from man as soon as he learned to think. Always the question was, in view of what we know now, how shall we think of God?

A condensation of a Clark Foundation lecture delivered on March 10, 1953, at Pomona College, Claremont, California. Dr. Fosdick is Minister Emeritus of the Riverside Church, New York City and author of several books on religion.

The Bible itself is a major illustration. What a contrast between the ideas of God at its primitive beginnings and at its end! From the early battle cry, "*Yahweh is a man of war: Yahweh is his name,*" to Jesus' beatitude, 'Blessed are the peacemakers, for they shall be called the children of God'—what a deepening of the concept of divine nature! What an expansion in man's apprehension of God!

The writers of the Scriptures, traveled an ascending road with widening vistas, and because any God of this universe is infinite, that process can never stop. It critically confronts us today.

What can we mortals mean by having any concept of God at all. The Creator and Sustainer of this universe is not to be caught under the butterfly nets of our understanding. Is not agnosticism the wiser attitude? God certainly is to us incomprehensible. The major affliction of much of our theology is arrogance, acting as though it could somehow hurl the lasso of its speculation around the neck of deity. Such arrogance defeats itself; it alienates those whom it would convince.

The great thinking of the church, however, has not been arrogant. St. Catherine, John Calvin, Martin Luther, Thomas Hooker and others began with the premise that all of God could not be encompassed in human minds. Let it be understood then that we moderns, like all our

forebears, cannot touch the divine nature in a definition! "God defined is God finished," as a wise Frenchman said.

All thinking about God — or about the ultimate reality in this universe—must be done in symbolic terms. God is most like THAT, we must say, lifting up as far as we can reach some symbol drawn from our human experience. What varied symbols do we use to portray the divine!—rock, fortress and high tower, the rose of Sharon, the bright and morning star, and personality: father, mother, husband, friend. There is no escaping this necessary use of symbolism.

Let no one suppose that he escapes this necessity by choosing atheism!

Thoroughgoing atheists, would scorn the Christian use of personality as a symbol of the ultimate, but they don't thus escape symbolism. They merely substitute machinery for fatherhood.

When asked what my idea of God is, my preliminary answer commonly is that I have none—so fearful am I that the questioner will picture an idea of God as a receptacle, a cup into which the truth about deity can be poured. On the contrary, any idea we humans can have about God is only the near end of an infinite roadway, concerning which we assert that, if followed far enough, THAT road would lead to the truth.

It is a roadway unimaginably longer than our minds can travel, but concerning whose direction we are confident.

Only the clear recognition of this fact can save us from the follies of anthropomorphism. This term means fitting God into human form and limiting Him to human capabilities.

While everyone who thinks at all of ultimate reality must start with some factor drawn from man's experience, one should take personality, the loftiest category which we human beings know, and say that on that high road, immeasurably beyond our present comprehension, lies the truth about the Eternal. Then he is stating truly the theistic faith.

Materialism, starts with the lowest we know, the physical. Theism begins with the best we know, mind, purpose, ethical character, love.

The effect on man's idea of God, of new views of the universe clearly can be seen in the results of two men's discoveries—Isaac Newton and Charles Darwin. Newton's revelation of the universal regularity of gravitation was momentous in its theological results.

The cosmos appeared to Newtonians as a vast world-machine, like a watch on an enormous scale, its procedures automatic and inflexible. The structure of the universe was set, static, mechanical, with God as sort of a "First Cause," an original creator, but remote from His creation.

With Charles Darwin a new revolutionary conception appeared that caused a theological upheaval, not in the childish storm over biological evolution terms, but because he put into the center of attention the idea of process in the universe — growth, development, progressive change.

The cosmos was no longer a watch with a watchmaker, but an advancing process with an immanent power progressively working

out emergent developments. Creation was a continuous operation.

The contrast between theology under Newtonian influence and theology under Darwinian influence not only shows how man's ideas of God change with changing world views but deepens our humility. All our categories, in our thinking about God, even when drawn from most intelligent sources, are to be used with reverent humility.

Modern scientists differ as much as the average citizen today in concepts of the eternal, but the one factor which haunts the thinking of all of them is the intelligible and rational structure of the cosmos. No thoroughgoing scientist can believe in chaos.

Scientists wrestle with that fact in fascinating ways.

Einstein, for example, bases his 'cosmic religion' on what he calls 'a deep faith in the rationality of the structure of the world.' His idea of God he describes as 'rational cosmic intelligence.'

But Einstein, is far from being fully an atheist.

He uses intelligence as a roadway leading out to the truth about ultimate reality, but he will not so use the rest of personality. As he sees it, 'rational cosmic intelligence' is concerned with order; it involves no ethical purposes, is interested in no moral values, is indifferent to the welfare and destiny of persons, is a stranger to any qualities of character such as justice or goodwill.

From the theists' point of view, Einstein's God is a fragmentary deity, reached by artificially abstracting one factor in personality, the mind, and using that in isolation as a symbol of the divine nature. This emphasis in Einstein's "cosmic religion," however illustrates the major concept in modern scientific thought, which is today affecting the idea of God—namely, the undeniable "rationality of the structure of the world."

Many scientific minds go far beyond Einstein, but they all start with God as rationality. Thus Jeans says that the architect of the universe is most like a "pure mathematician." To Arthur Compton, deity is a "great unifying principle operation in all nature." And in this is a great service to the Christian theist, for when we talk about God we are not talking about nothing; we are talking about an inescapable Fact, the presence of which no thoughtful mind can dodge.

But concepts of deity also are molded by social conditions of our time. Thus St. Augustine's picture of God was tempered by the decay of the Roman Empire he saw about him and it takes sociology to explain other thinkers' conceptions, even today.

The idea of God's immanence has been called the characteristic religious doctrine of the nineteenth century. It is more than that. It was one of the major Christian emphases of the first century.

It has been a continuing factor in all vital religion ever since and it is a momentous influence in the 20th century, too. For while typical modern thinkers do approach the concept of deity by way of the intelligible order of the cosmos, many of them—one suspects increasing numbers of them—recognize the rationality of another approach also by way of immediate personal experience. Eddington, for example, is certain that, just as surely as the scientific mind meets Intelligence in the cosmos, so surely the human spirit meets spirit also.

That is to say, modern thought has not escaped the confrontation of spiritual reality here and now, an immanent God, unseen Friend, invisible Companion, indwelling Presence.

This idea of God as within the cosmic process and within human life, acceptuates rather than solves the ancient problem of evil.

How account for all the outrageous horror, brutal cruelty, merciless suffering, abysmal sin, if an intelligent and righteous deity rules creation? How escape the dilemma that if God is all-powerful, He cannot be all-good, and if He is all-good, He cannot be all-powerful? As long as man believes in God he will wrestle with that problem.

Theoretical atheism can be merely mental speculation or inherited dogma, but an intelligible idea of God which issues in a vital experience of God is a momentous matter. Such deity is deep beyond our fathoming, vast beyond our comprehension, but he has a near end.

That is the crucial matter in vital religion.

However transcendent and unknowable God may be in His greatness, He has a near end where He immediately touches us and we Him.

Where integrity and justice are; where goodness, truth and beauty are; where right triumphs over wrong, light dispels darkness and goodwill conquers hate, there is God. There are social movements whose pillar of cloud by day and of fire by night are justice for the oppressed, liberation for the enslaved, equality of opportunity, conquest of racial discrimination, the abolition of war. That is the near end of God.

There are personalities—Jesus Christ above all—in whom the divine is unveiled. They are the near end of God, and through them the Christian faith is validated.

Who, Where, What Is God?

Chaim Edelman

MANKIND HAS never ceased to speculate on God and "God's Ways." Thousands of conflicting hypotheses, beliefs and dogmas have come into existence by reason of these speculations; disputants have never ceased quarreling about them, and the human race has divided itself into hundreds of warring sects because of their differences.

Perhaps if man were to devote his energies more to the study of himself than trying to define God he might avoid many of the difficulties he is beset with. We may recall the lines by Alexander Pope "Know then thyself, presume not God to scan; the proper study of mankind is man."

It is not likely that anyone who has not attempted to define to himself what is knowable to man and what is unknowable, by a careful examination of the nature of man and his latent powers, will ever profit by devoting his time to speculations concerning God. Let us then turn whatever light of reason we have on man—the image of God.

The words "Man, Know Thyself" are familiar to most of us, and to most of us they have little meaning. Centuries of dogmatic theology with the subsequent admixture of equally dogmatic materialism have befogged the perceptions of a large portion of humanity to such an extent that its average intelligence tends more toward rationalized animalism. It may be significant that atheism thrives more in countries where dogmatic religion, concepts of deity as a person, and heaven and hell as places of residence, have prevailed.

The phrase "Man, Know Thyself" suggests the question: What is man? Is he his body? No, for that is constantly changing. It is formed from food and is sustained by food. He is the same person through all the changes. Is he, then, his mind? Again we must say, no. For he can change his mind, and does change his mind as he sees the necessity for such a change; and with every change, no matter how great or how extended, the man remains with power to further change his instrument, the mind. The same may be said of his emotions or feelings.

By a process of elimination it is seen that man is not his body; he is not his mind, he is not his emotions, indeed, the possessive pronoun "his" tells the story.

What then is man? Have we any word or words in our language that will give us an understanding? We speak of soul, spirit, conscious-

ness. Can we describe them? They are indescribable. Many deny spirit and soul, but no one can deny consciousness. So we may take that word as comprising all that man is.

The original significance of the word soul as applying to the real man has through repetition become modified for many. Instead of saying *I am* a soul, we have been conditioned to say *I have* a soul, as if it were a possession comparable to the body or mind. The word consciousness may more clearly identify the real *I am,* the perceiver in the body.

An awareness that consciousness is continuous and never ceases, no matter what experiences we go through, or on what plane, physical, mental or emotional, may offer a sense, even a realization, of immortality, here and now.

Extending our observation outside of man, we find consciousness active or latent through all the kingdoms in varying degrees, from the microscopic organisms and the animal and vegetable kingdoms onward. We are now beginning to recognize a phase of consciousness or reaction even in minerals.

The scientifically proven law of evolution would not be valid were we to exclude the mineral kingdom or any part of the universe. We are progressively gaining knowledge of the subtle potencies of matter. Can we really be sure that there is such a thing as *dead* matter, as is still generally thought? William James says: "One conclusion forced upon my mind . . . has ever since remained unshaken, that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about . . . there lie potential forms of consciousness entirely different."

Everything throughout the universe throughout all kingdoms must be conscious, that is endowed with a consciousness of its kind on its own plane of perception. Man has evidently through the law of evolution reached a state of an awakened conciousness, that is, a self-awareness which implies individual intelligence, in contrast to animal instinctual or class consciousness or intelligence.

Having evolved to this self-conscious stature, he begins to manifest a greater degree of intelligence with the power of choice beyond the selective instinct of the animal. He has eaten of the fruit of the Tree of Knowledge, and assumed the responsibility that goes with it. With this awareness or illumination he is able, by self-induced and self-devised efforts, to accelerate his progress, gaining more knowledge of his true self, his fellow beings and the world about him. He has the freedom and the power to work with, progressively train, direct or control the animal and earthy instincts of his body.

Through that same power of choice he can retard his progress by identifying himself with the animal instincts of his body and coarsen the fabric of his mind, while if he holds to the level of his attainment and continues to strive upward, he gains vision, refining his instrument, the mind, and reaches the plane of understanding akin to that exemplified by the Great Teachers of mankind, such as Christ, Buddha, and Moses.

Now a glimpse into the world in which he lives. We find matter and force to be indestructible, regardless of changes or transmutation. In other words we cannot conceive of matter having a beginning or arising out of nothing or being entirely eliminated from the universe. We cannot conceive of *space* having any possible boundaries. We cannot conceive of *time* as having a beginning or an ending. With the help of science we are convinced that nothing is static. *Motion* pervades the universe, from the atom to the planet.

Science has observed and recorded the absolute universality of the law of rhythm, periodicity, of flux and reflux, of ebb and flow, in all departments of nature. An alternation such as that of day and night, life and death, sleeping and waking, is universal, without exception. As already pointed out, consciousness pervades this universe. In other words, all nature is sentient, vibrating with life, *is Life*.

If consciousness is omnipresent and matter and energy never cease to be, then the source of these manifestations must be an all *unifying Principle*. Scientists in their search, study and observation are progressively led to the recognition of a universal plan, consistent throughout. They demonstrate intelligent design in the structure and in the function of the minutest atom, and in the farthest reaches of the universe. They trace the relation of sowing and reaping, cause and effect, both in animate and inanimate kingdoms. They see the manifestation of *absolute law* throughout nature.

All this may lead us to a realization of a unifying Power and Intelligence pervading the cosmos, rather than the old concept of a God somewhere in far-off space, looking on the world but not of it.

The above thoughts, sketchily expressed, reflect ideas suggested by H. P. Blavatsky (Aug. 12, 1831-May 8, 1891) in the introduction to her *Synthesis of Science, Religion and Philosophy—The Secret Doctrine*,— where she presents three fundamental propositions. Here is a condensation of the first one:

(a) An Omnipotent, Eternal, Boundless, and Immutable Principle, which is beyond the range and reach of human thought—"un-

thinkable and unspeakable." This Infinite and Eternal Cause, dimly formulated in the "Unconcious" and "Unknowable" of current European philosophy, is the "Rootless Root" of all that was, is, or ever shall be. It is, of course, devoid of all attributes, and is essentially without any relation to manifested, finite Being. It is "Beness" rather than Being and is beyond all thought or speculation.

This *"Be-ness"* is symbolized in the *Secret Doctrine* under two aspects: on the one hand, absolute abstract *Space,* the one thing which no human mind can either exclude from any conception, or conceive of by itself; on the other hand, absolute, abstract *Motion,* representing unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and Motion best symbolizes change, its essential characteristic. It is the *One Life,* eternal, invisible, yet *omnipresent,* without beginning or end, yet periodical in its regular manifestations; in esoteric parlance, "the Great Breath." Thus, then, the first fundamental axiom of the *"Secret Doctrine"* is this metaphysical *One Absolute,* or *Be-Ness,* symbolized by finite intelligence as the theological Trinity. From this "Causeless Cause" is derived the "First Cause" or the Logos, in Plato's sense; for the "first," presupposing something in time, space and rank cannot be the Absolute, for it is conditioned and finite, a manifestation of the Absolute, which is the field of Absolute consciousness—that is, that Essence which is out of all relation to conditioned existence. But as soon as we pass in thought from this—to us—Absolute Negation, duality begins in the contrast of Spirit (or Consciousness) and Matter, Subject and Object.

Spirit, or Consciousness, and Matter, are, however, to be regarded not as independent realities, but rather as the two aspects of the Absolute which constitute the basis of Conditioned Being, and which are essential to the existence of the manifested universe. Apart from Cosmic Substance (the substratum of matter in all its grades of differentiation), Cosmic Ideation (the root of all individual consciousness) could not manifest as individual consciousness, since it is only through a vehicle of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of development. And apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction.

Duality, therefore, is the very essence, as it were, of the EXistence of the "Manifested Universe." But just as the opposite poles of Subject and Object, Spirit

and Matter, are but aspects of the One Unity in which they are synthesized, so in the manifested universe there is that which impresses the "Ideas" existing in the Divine Thought, upon cosmic substance as "the laws of nature." It is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the intelligent forces which are the architects of the visible world. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to *self*-consciousness; while the Divine Energy in its various manifestations is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

★

OUR COVER

A CORRESPONDENT in India sent us this reproduction which he terms a "Universal Symbol." Accompanying the picture is the following:

The Lotus was held sacred from the remotest antiquity by the Aryan Hindus, and the Egyptians and the Buddhists after them; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who replace it with the white lily. In every picture of the Annunciation, the angel Gabriel appears to the Virgin Mary with a spray of white water-lilies in his hand. This spray, typifying fire and water, or the idea of regeneration, has precisely the same significance as the lotus in the hand of the Bodhisat, who announces to *Maya,* the mother, the birth of the Buddha. According to Julius Jolly and Max Müller, the mother of Hermes was also *Maia,* and the mother of Jesus was *Mary* (Miriam, Mariam or Maria)—all these names convey the same symbol. (Interestingly—"*May,* the fifth month of our year, the third month of the old Roman calendar, was perhaps derived from the name of the goddess Maia." —*Encyc. Britan.*)

With the Hindus, the lotus is the emblem of the productive power of nature through the agency of fire (heat) and water (primordial earth)—spirit and matter. Sir Wm. Jones shows that the seeds of the lotus contain, even before they germinate, the miniature shapes of the perfected leaves.

The butterfly, developing and emerging from the grub and the chrysalis, also symbolizes, in the various religions, the freeing of the soul through death—resurrection, rebirth, or reincarnation.

Prophetic Religion and World Culture

Abba Hillel Silver

THE CRISIS OF our age is far more spiritual than economic. It is a crisis of ideas and beliefs. Were it mainly economic, our enormous and vastly accelerated engine of material production, our advanced technological skill, our new sources of power, and our increased facilities for transportation and distribution would have solved it before now. They are not solving it. They are contributing more and more to conflict, breakdown and chaos. The besetting fear of our age is not that of Malthus, that sufficient food may not be available for the world's expanding population. Rather is it the fear that, while food and water and all desirable things of life may be abundant and near at hand, the human race, like Tantalus, will, because of some fatal perversity of fate, never be permitted to enjoy them.

Our age has passed beyond cynicism or sophistication. It is distraught, and not because its high hopes for scientific progress have not been realized. These have been realized far beyond the most extravagant hopes of man. The first half of the twentieth century has been the most brilliantly creative period in scientific history. In it man has made his deepest soundings in the mysterious realms of matter and energy. His inventive genius has achieved for him a veritable miracle of power and riches. But they have failed to give him what he had hoped for and what he needs preeminently—security, dignity, happiness. He had come to believe that his scientific laboratories held for him the magic keys to all progress and well-being, but in the darkening and threatening world in which he now finds himself, he cries unto his helpless idols, like the priests of Baal in the saga of Elijah, "O Baal, answer us." But "though they proceed to slash one another according to their custom, with swords and with lances, until the blood gushed out upon them . . ., there was no voice nor answer. . . ."

Our age is suffering from what the *Bible* calls "the drooping of the soul," a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements only make phosphorescent the appalling stages of decomposition.

Prophetic religion admonished men to place reverence for the moral law above all knowledge, and urged men to find therein their security, dignity, and happiness. Knowledge is important. It, too, is of God. Knowledge expands and

enriches life. It opens up new continents for the adventuring spirit of man.

The mission of prophetic religion is to help men to find meaning in a universe where ultimate meaning is forever hidden from them. Professor Albert Einstein writes, "What is the meaning of human life, or of organic life altogether? To answer this question at all implies a religion. Is there any sense then, you ask, in putting it? I answer, the man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate, but almost disqualified for life."

There was a time when scientists were confident that they would soon work out the solution for the riddle of the universe. It was only a matter of time, they thought, only a matter of probing deeper and deeper, of adding one fact to another, one discovery to another, until the required total was reached, before men would know all that they wished to know.

In our generation, scientists are far less confident. The most erudite among them today acknowledge that objective reality may forever elude the grasp of men. "In the evolution of scientific thought, one fact does not point to a mystery beyond itself. All high-roads of the intellect, all by-ways of theory and conjecture, lead ultimately to an abyss that human ingenuity can never span. For man is enchained by the very condition of his being, his finiteness and his involvement in nature. . . . Man is his own great mystery."—*Lincoln Barnett*

Although man has been denied the knowledge of ultimate reality —the how and why of things—he is nevertheless permitted to learn much, very much of the relations which exist between things in the universe and the forces in the universe. While he may never be able to explain, because he may never be able to understand the nature and origin of electricity or gravitation or magnetism, he may come to understand a great deal about their operation, and thus be enabled to use them to his advantage, to increase his power and his security in the world. It is in this field, which is unlimited, of profitable research and investigation into the relationships of things and forces, in learning how things operate and how we can use them, that man can find great reward and abundant satisfactions. Thus, even

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though scientific knowledge may never be absolute for man, it nevertheless offers him a world of enterprise, challenge and meaning to satisfy a purposeful and victorious life.

This is true also of man's spiritual life. Man can never learn the nature of God. Man can never understand the ultimate purpose and plan of creation. The great religious thinkers were the first to point this out, and stressed it time and time again. Nevertheless, man has not been left in utter darkness concerning those matters which affect his moral destiny in this unknowable universe. Much has been made known to him through seers and prophets, and by his own experience. While he may never know the true nature of God or the ultimate purpose of creation, he may learn much about the operations of God's laws and justice, love, truth and selflessness in the world of men; and living by these laws, he may prosper.

Within a hard, unyielding framework of the unknown and the unknowable, there is a vast world of ascertainable moral truth and of opportunities for moral and spiritual growth and fulfillment, wherein man can find a sustaining purpose in life and a challenge to his noblest ambitions.

. . . the far-visioned poet of American democracy, Walt Whitman, proclaimed, "The whole theory of the universe is directed unerringly to one single individual—namely, to you." This is the heroic dogma of American democracy which derived its sanction from religion.

Friends of democracy seem to have forgotten the religious origin of the democratic revolution in the Western world. Modern democracy was born out of the struggle for religious freedom in the sixteenth and seventeenth centuries. Out of that victorious struggle there stemmed other victories for man: political, economic and social freedom. Thus when, in the eighteenth century, the founding fathers of our Republic wrote into the Declaration of Independence, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness," they were giving political expression to what was fundamental religious doctrine. When they proclaimed that resistance to tyrants is obedience to God, when they engraved upon the Liberty Bell the Biblical verse "Ye shall proclaim liberty throughout the land unto all the inhabitants thereof."

So also did the long and bitter struggle in our country to free the slaves receive its momentum and irresistible drive, not from science

or economics or from any materialistic interpretation of history, but from a profound religious conviction which could not be permanently denied or suppressed, that the enslavement of human beings is contrary to the law of God.

All men must be free because they are all important severally and intrinsically. My life is important and so is my neighbor's. Through cooperation, our independent lives gain in effectiveness and security, but lose nothing in spiritual sovereignty. The crux of the whole matter is reverence for human life itself. The immortal mandate of Scripture, which is found in *Leviticus*, "Thou shalt love thy neighbor as thy self," comes as climax and summation of a whole series of prescriptions and ordinences, all of them intended to stress reverence for human life and respect for the personality of every individual. "Thou shalt not oppress thy neighbor . . . thou shalt not curse the deaf, nor put a stumbling block before the blind . . . thou shalt not respect the person of the poor, nor favor the person of the mighty; but in righteousness shalt thou judge thy neighbor . . . thou shalt not spread false reports among the people . . . thou shalt not hate thy brother in thy heart . . . thou shalt not take vengeance nor be intolerant of thy fellow men."

Our age, unfortunately, makes little of the individual. His personal life is not very important. Men are handled impersonally in the mass. Increasingly they are becoming statistics in the hands of a predatory collectivism. They are shunted about like herds of cattle. They are slaughtered in the millions. They are coordinated and subjugated to the state until the last vestige of their freedom and their rights vanishes. Because the religious basis of our society has been denied, and materialistic theories of life and history have taken hold of the thoughts and actions of men and governments, the stature of the individual, and, with it, his rights and inherent dignity have suffered tragic abatement and diminution in our day. Every precinct of his life is invaded and violated. Having denied to man the image of God, he has been given the mask of the robot. The most endangered person in the world today is the man who thinks for himself.

Our civilization today lacks compassion and mercy because man is contemned. He is seldom thought of as an end in himself, but as a tool for something or someone else—the state, the party, the system—to be used, abused, broken, and cast aside.

The Higher Law

Harold R. McKinnon

From an address delivered before the Bar Association. Attorney McKinnon is a member of the Board of Directors of "The Great Books Foundation."

PART II

IN OUR CASE, what are those principles? They are the principles of the natural law.

The basic element of the doctrine is that, by virtue of his nature, man has an awareness of right and wrong. It is not something communicated to him by his fellowman, but rather it is something inherent in him as a rational being, and because of that fact it is called the natural law. Since it is a part of his nature, it comes from the Author of his nature, namely, from God. It is not the result of a process of reasoning; rather it is an intuitive awareness of moral obligation. It is something written upon the tablet of his conscience by his Creator. Because it is a principle of human nature, it governs all men at all places and at all times and is essentially immutable. It applies to man both in his private and social conduct. In respect of his social conduct, its first principle is, *seek the common good,* or, the same thing analytically expressed, *do good to others, harm no one and render to each his own.*

Now, of course, these principles are far too general to serve as criteria for either moral or legal justice. The reason is that they constitute the most general principles of law. Actually, they prescribe the ends of justice; what is needed to make them effective is the means, because action follows upon a choice of means.

The first of these means are precepts which are necessarily drawn from these first principles and which have been called the *jus gentium* or law of nations because they can be known to all men of normal conscience and are generally recognized throughout the world. Examples are, one may not kill, one may not steal—precepts which, it may be noted, were included in the old Judaic law. However, like the principles in which they are rooted, these precepts also are too general to serve as norms of conduct in specific cases. The reason is that they constitute the means of justice

in a general or universal sense; what is needed is a rule of application to bring such a precept to bear upon the concrete facts of a given case. For example, the precept declares that one may not kill. But may one kill in defense of his person? Or of his property? May one kill though the threatened injury be slight? Such questions indicate the need of a positive rule of law which defines unlawful homicide as distinguished from lawful killing and which specifies the punishment for an unlawful killing.

The same necessity for positive laws is indicated in the field of property rights, and accordingly we have laws which prescribe the duties of man in particular classifications and under particular circumstances, laws governing carriers for hire and gratuitous carriers, laws governing the obligations of fiduciaries to their beneficiaries, and so on. These man-made rules are laws in the lawyer's sense and the judge's sense, the positive instrumentalities with which they deal.

Here, then, is the structure of the household of the law, a three-story edifice of principles, precepts and rules. The significant point is that rules, to be valid, must be based upon these underlying precepts and principles, for if they are not they will sooner or later become the instruments of tyranny rather than justice.

This doctrine has had a long and illustrious history. The basic concept is found in the writings of ancient times, and in one way or another it has been recognized ever since by philosophers and poets, statesmen and lawyers, kings and saints.

It is found in the literature of ancient Greece, where curiously enough it was confronted with the same scorn and abuse which it encounters today. This is illustrated in a conversation between Pericles and the Athenian youth Alcibiades, recorded by Xenophon. Alcibiades asked Pericles what law is. Pericles said that law was everything which the people, having assembled for that purpose, have enacted, prescribing what should be done and what should not be done. But if these enactments prescribed bad things, what then? Everything, answered Pericles, which the supreme power in a state has enacted, is called a law, even if prescribed by a tyrant. But if that is so, asked Alcibiades, what are force and lawlessness? When I was your age, answered Pericles, I was very acute at such disquisitions. Would that I had conversed with you, said Alcibiades, when you were most acute at discussing such topics.

A similar discussion occurs in the Platonic dialogue *Minos*. The Sophist in the dialogue was maintaining the same proposition as Pericles. He argued that law is

merely the things established by law. In this, however, he was opposed by Socrates, who answered, if I ask what is gold, you would not inquire, what kind of gold. For gold cannot differ from gold, so far as it is gold. Neither can law differ from law, in so far as they really are law. Law, therefore, cannot be merely the sum of existing rules, for some are good and some evil, but law cannot be evil. Only those decrees are law that are good and consonant to law in its true sense. Therefore, in the regulation of a city, while the right is law, the wrong is not, it is unlaw.

This early championship of the higher law is found elsewhere in Greek thought. It was maintained by Plato's great pupil, Aristotle, who divided law into particular and universal, particular being the positive law of a community, and universal being "the law of nature." Such reasoning led Aristotle to the conclusion that "there really is, as everyone to some extent divines, a natural justice . . . that is binding on all men." To Demosthenes the ultimate source of law was apparent, as indicated in his argument to an Athenian jury that all men ought to obey law because it is a discovery and gift of God. It appears in Empedocles, to whom the law against killing was not limited in its jurisdiction,

"Nay, but an all-embracing law,
through the realms of the sky
Unbroken it stretcheth, and over
the earth's immensity."

And in Sophocles, we find Antigone challenging a tyrannic decree upon the ground of "the unwritten law divine, immutable, eternal."

The doctrine next appears among the Stoics who, bridging the culture of Greece and Rome, made a momentous contribution to political thought; for they deduced from the doctrine the unity of human nature and the equality of all men and advocated brotherhood of man in a common citizenship of one world.

From Greece and the Stoics, the doctrine became incorporated into the Roman law, with the result that it can be felt throughout the Western world even to the present day. This was accomplished largely through the writings of Cicero. "True law," he wrote, "is right reason in agreement with Nature; it is of universal application, unchanging and everlasting. . . . We cannot be freed from its obligations by senate or people. . . . And there will not be different laws at Rome and at Athens, or different laws now and in the future, but one eternal and unchangeable law will be valid for all nations and all times, and there will be one master and ruler, that is, God, over us all, for He is the author of this law, its promulgator, and its enforcing judge." And to Cicero the state is no mere assemblage of human beings, but a "partnership in law."

In fact, it owes its very origin to law, which is coeval with God and known through the nature of man. Propositions such as these, so suggestive of the primacy of human personality, are indicative of the fact that here in ancient Rome was the beginning of modern political theory, and that the doctrine of the rights of man which was to assert itself with revolutionary explosiveness in the eighteenth century and which constitutes the basis of present day democracy, had its foundation in these ancient writings, especially in those of the great lawyer who wrote 2,000 years ago.

The doctrine was perpetuated by the later Roman jurists—by Gaius in the second century, Ulpian in the third, Justinian in the sixth and Gratian in the twelfth.

Side by side with this development, it received incalculable weight from its adoption by religion, as illustrated in the writings of the early Christian fathers, Saints Paul and Augustine, Ambrose and Jerome.

In the middle ages the doctrine received development which was responsible for further political progress of which today we are the heirs. The outstanding thinker of this period was the great medieval philosopher St. Thomas Aquinas, who wrote that the rational creature, being subject to divine providence, has a share of Eternal Reason, "whereby it has a natural inclination to its proper act and end; and this participation of the eternal law in the rational creature is called the natural law."

According to St. Thomas, therefore, all man-made laws must conform to this law of nature, and "if on any point (a man-made law) is in conflict with the law of nature, it at once ceases to be a law; it is a mere perversion of law." As a result of teaching such as this, it was recognized throughout the middle ages that the natural law was antecedent and paramount to the state in every way, and that it stood above all earthly powers, above king and emperor, Pope and people.

Allied with this was the mediaeval doctrine that rulership was based upon the consent of the governed. It was the prevalence in mediaeval times of doctrines such as these which caused the historian Carlyle to say that the great representative machinery of modern government "would have been impossible, as its appearance would be unintelligible, if its foundations had not been laid deep in the principles of mediaeval society, and especially in the principle that all authority is the authority of the community;" and which caused Sir Frederick Pollock to say that the mediaeval theory of natural law "never ceased to be essentially rationalist and progressive" and that it is modern

aberrations which "have led to a widespread belief that the Law of Nature is only a cloak for arbitrary dogmas or fancies."

At the close of the middle ages, the doctrine continued to actuate the thought of Europe. The Italian St. Robert Bellarmine and the Spaniard Suarez utilized it to disprove the divine right of kings. In the hands of the Spanish jurist theologians, de Vitoria and the same Suarez, it formed the basis for modern international law and gave to those thinkers the now recognized title of founders of that law.

From mediaeval sources it came to England, where it characterized the writings of such men as Hooker and Sydney and of the jurists Bracton and Fortescue, Coke and Blackstone and Pollock.

Finally it came to America, where it permeated the writings of the Founding Fathers—of Wilson and Hamilton, of Adams, Dickinson and Otis; while from the pen of Jefferson it received classic and, let us hope immortal, expression in the famous preamble to the Declaration that all men are created equal and that they are endowed by their Creator with certain inalienable rights and that the purpose of government is to secure these rights. Akin to this great expression in the Declaration is the equally beautiful and powerful statement of Hamilton: "The sacred rights of mankind are not to be rummaged for among old records or musty parchments. They are written, as with a sunbeam, in the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by mortal power." It was this great concept which was given body and visibility by incorporation into our Bill of Rights, especially in the due process clause whereby the life, liberty and property of every least man in the land was brought within its protecting arms.

And now, after a century and a half of our national life, it still lives in the expressions of those who see in this principle the bulwark of our liberty and the source of our nation's strength. Among these expressions is that of Chief Judge Irving Lehman of the New York Court of Appeals: "Statesman, prelate and judge, Protestant, Catholic and Jew, are united in the conviction that the inalienable rights of the individual, formulated and assured by our law, rest upon a foundation eternal and immutable because it is divine. There lies America's unity." . . . Mr. Justice Douglas, to the credit of himself and of the great Court of which he is a member, said in a recent case: "The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the State."

This . . . is our birthright. This is what is at stake in America today. And in this matter we are in the most unyielding dilemma. For if there is no higher law, there is no basis for saying that any man-made law is unjust, and if an act of Congress, benign in purpose and content and enacted within the limits of the Constitution, is called a law, by the same token the most vicious enactment of the late Nazi government must be called a law; and in such case, the ultimate reason for things, as Justice Holmes himself conceded, is force.

If there is no natural law, there are no natural rights; and if there are no natural rights, the Bill of Rights is a delusion, and everything which a man possesses—his life, his liberty and his property—are held by sufferance of government, and in that case it is inevitable that government will some day find it expedient to take away what is held by a title such as that. And if there are no eternal truths, if everything changes everything, then we may not complain when the standard of citizenship changes from freedom to servility and when democracy relapses into tyranny.

What has preserved America from this teaching so far? . . . I think it is a carry-over of the early American tradition. We had a good start in theory of state and of law, but the theorists have reversed themselves, and we are now living in the declining momentum of the original theory.

How long can our tradition resist this teaching? Who can say? But this much is plain, that he who obtains control over men's minds will in the end master their institutions.

The man in the street still believes in liberty; and we are still surrounded by the signs of liberty, the flag, Independence Day, the inscriptions on our public buildings and on our coinage. But these are merely the habits, the symbols and nomenclature of liberty. And we delude ourselves if we trust in such habits and symbols while the substance of our liberty is being denied in our philosophy.

Truth is like liberty. Its price is eternal vigilance. And against the teaching which I have described, democracy as a mere mechanism is no protection. For democracy has an Achilles heel of vulnerability; by virtue of its freedom, it can exchange that freedom for servility. Ideas must be overcome by ideas.

The duty to America . . . is plain. It is to reiterate the doctrines upon which our country was founded and upon which alone justice and liberty may be based. We enter upon that duty at a late hour. As stated by a patriot of an earlier day, "It may be too late for Americans to learn the lesson—nevertheless, it is a lesson of truth, and

(Cont. on page 34)

Walt Whitman

Elbert Green Hubbard

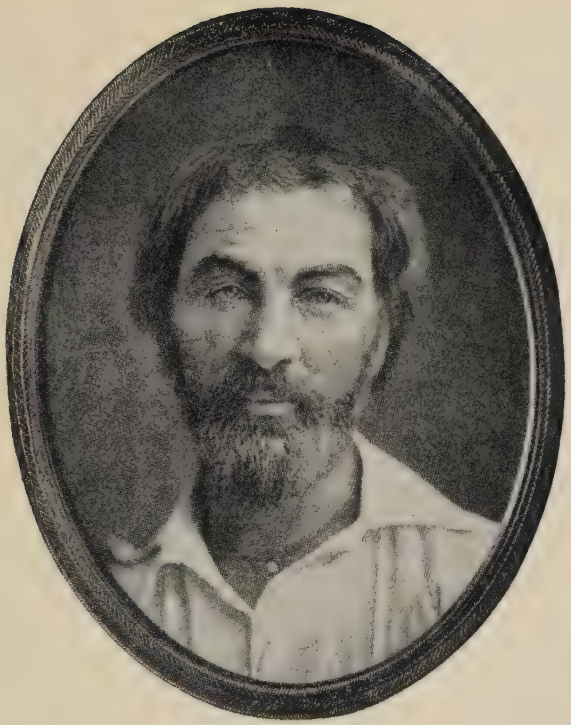
IN EIGHTEEN HUNDRED and Sixty-two, Lincoln looked out of a window (before lilacs last in the dooryard bloomed) on one of the streets of Washington, saw a working man in shirt-sleeves. Turning to a friend, the President said: "There goes a *man!*"

The exclamation sounds singularly like that of Napoleon on meeting Goethe. But the Corsican's remark was intended for the poet's ear, while Lincoln did not know who his man was, although he came to know him afterward.

Lincoln in his early days was a working man—an athlete, and he never quite got the idea out of his head (and I am glad) that he was still a hewer of wood. He once told George William Curtis that he more than half expected yet to go back to the farm and earn his daily bread by the work that his hands found to do; he dreamed of it nights, and whenever he saw a splendid toiler, he felt like hailing the man as brother and shaking hands with him. When Lincoln saw Whitman strolling majestically past, he took him for a stevedore, or possibly the foreman of a construction gang.

Whitman was fifty-one years old then. His long, flowing beard was snow white and the shock that covered his Jove-like head was iron grey. His form was that of an Apollo who had arrived at years of discretion. He weighed even two hundred pounds and was just six feet high. His plain check cotton shirt was open at the throat to the breast; and he had an independence, a self-sufficiency, and withal a cleanliness, a sweetness, a gentleness, that told that although he had a giant's strength, he did not use it like a giant. Whitman used no tobacco, neither did he apply hot and rebellious liquors to his blood and with unblushing forehead woo the means of debility and disease. Up to his fifty-third year he had never known a sick day, and yet at thirty his hair had begun to whiten. He had the look of age in his youth and the look of

Elbert Green Hubbard, whose active life was cut short 38 years ago this month with the torpedoing of the "Lusitania," was an American writer, craftsman and individualist whose "A Message to Garcia" won him lasting fame. Less known to this generation, but equally familiar to a former, were his 14 volumes of sketches, chiefly biographies of men great in his own time. From one such book was taken the following essay, as interesting for what it reveals of Hubbard as for what it tells of Walt Whitman.



youth in his age that often marks the exceptional man. But at fifty-three his splendid health was crowded to the breaking strain. How? Through caring for wounded, sick and dying men: hour after hour, day after day, through the long, silent watches of the night. From Eighteen Hundred and Sixty-four to the day of his death, physically, he was a man in ruins. But he did not wither at the top. Through it all he held the healthy optimism of boyhood, carrying with him the perfume of the morning and the lavish heart of youth.

Doctor Bucke, who was superintendent of a hospital for the insane for fifteen years, and the intimate friend of Whitman all the time, has said: "His build, his stature, his exceptional health of mind and body, the size and form of his features, his cleanliness of mind and body, the grace of his movements and gestures, the grandeur, and especially the magnetism of

his presence; the charm of his voice, his genial, kindly humor; the simplicity of his habits and tastes, his freedom from convention, the largeness and beauty of his manner; his calmness and majesty; his charity and forbearance —his entire unresentfulness under whatever provocation; his liberality, his universal sympathy with humanity in all ages and lands, his broad tolerance, his catholic friendliness, and his unexampled faculty of attracting affection, all prove his perfectly proportioned manliness."

Whitman had no quarrel with the world, and he did not wax rich. "One thing thou lackest, O Walt Whitman!" we might have said to the poet, "you are not a financier." He died poor. But this is not proof of degeneracy save on 'Change. When the children of Count Tolstoi endeavored to have him adjudged insane, the Court denied the application and voiced the wisest decision that ever came out of Russia: A man who gives away his money is not necessarily more foolish than he who saves it. And with Horace L. Traubel I say: Whitman was the sanest man I ever saw.

Some men make themselves homes; and others there be who rent rooms. Walt whitman was essentially a citizen of the world: the world was his home and mankind were his friends. There was a quality in the man peculiarly universal: a strong, virile poise that asked for nothing, but took what it needed. He loved men as brothers, yet his brothers after the flesh understood him not; he loved children—they turned to him instinctively. . . .

Camden is separated from the city of Philadelphia by the Delaware River. Camden lies low and flat—a great, sandy, monotonous waste of straggling buildings. Here and there are straight rows of cheap houses, evidently erected by staid, broadbrimmed speculators from across the river, with eyes on the main chance. But they reckoned ill, for the town did not boom. Some of these houses have marble steps and white barn door shutters that might withstand a siege. . . . Camden has its smug corner where prosperous merchants most do congregate: where they play croquet in the front yard, and have window boxes, and a piano and veranda chairs and terra-cotta statuary, but for the most part the houses of Camden are rented, and rented cheap.

Many of the domiciles are frame and have the happy tumble-down look of the back streets in Charleston or Richmond — those streets where white trash merges off into prosperous colored aristocracy. Old hats do duty in keeping out the fresh air where providence has interfered and broken out a pane; blinds hang by a single hinge; bricks on the chimney-tops

threaten the passers-by; stringers and posts mark the place where proud picket fences once stood—the pickets have gone for kindling long ago. In the warm summer evenings men in shirt-sleeves sit on the front steps and stolidly smoke, while children pile up sand in the streets and play in the gutters.

Parallel with Mickle Street, a block away, are railway tracks. There noisy switch engines, that never keep Sabbath, puff back and forth, day and night, sending showers of soot and smoke when the wind is right (and it usually is) straight over Number Three Hundred and Twenty-eight, where according to John Addington Symonds and William Michael Rosseti, lived the mightiest seer of the century—the man whom they rank with Socrates, Saint Paul, Epictetus, Michael Angelo and Dante. It was in August of Eighteen Hundred and Eighty-three that I first walked up that little street—a hot, sultry summer evening. There had been a shower that turned the dust of the unpaved roadway to mud. The air was close and muggy. The houses, built right up to the sidewalks, over which in little gutters the steaming sewage ran, seemed to have discharged their occupants into the street to enjoy the cool of the day. Barefooted children by the score paddled in the mud. All the steps were filled with loungers; some of the men had discarded not only coats but shirts as well, and now sat in flaming red underwear, holding babies.

They say that "woman's work is never done," but to the women of Mickle Street this does not apply, but stay! perhaps their work is never done. Anyway, I remember that women sat on the curbs in calico dresses, or leaned out of the windows, and all seemed supremely free from care. "Can you tell me where Mr. Whitman lives?" I asked a portly dame who was resting her elbows on the window-sill.

"Who?"

"Mr. Whitman!"

"You mean Walt Whitman?"

"Yes."

"Show the gentleman, Molly, he'll give you a nickel. I'm sure!"

I had not seen Molly. She stood behind me, but as her mother spoke, she seized tight hold of one of my fingers, claiming me as her lawful prey, and all the other children looked on with envious eyes as little Molly threw at them glances of scorn and marched me off. Molly was five, going on six, she told me. She had bright red hair, a grimy face and little chapped feet that made not a sound as we walked. She got her nickel and carried it in her mouth and this made conversation difficult. After going one block she suddenly stop-

ped, squared me around and pointing said, "Them is he!" and disappeared.

In a wheeled rattan chair, in the hallway, a little back from the door of a plain, weather-beaten house, sat the coatless philosopher, his face and head wreathed in a tumult of snow-white hair.

I had a little speech, all prepared weeks before and committed to memory, that I intended to repeat, telling him how I had read his poems and admired them. And further, I had stored away in my mind a few blades from *Leaves of Grass* that I proposed to bring out at the right time as a sort of certificate of character. But when that little girl jerked me right-about-face and heartlessly deserted me, I stared dumbly at the man whom I had come a hundred miles to see. I began angling for my little speech but could not fetch it. "Hello!" called the philosopher, out of the white aureole; "Hello! come here, boy!"

He held out his hand and as I took it there was a grasp with meaning in it.

"Don't go yet, Joe," he said to a man seated on the step smoking a cob pipe. "The old woman's calling me," said the swarthy Joe. Joe evidently held truth lightly. "So long, Walt!"

"Good-bye, Joe. Sit down, lad, sit down!" I sat in the doorway at his feet.

"Now isn't it queer—that fellow is a regular philosopher and works out some great problems, but he's ashamed to express 'em. He could no more give you his best than he could fly. Ashamed I s'pose, ashamed of the best that is in him. We are all a little that way—all but me—I try to write my best, regardless of whether the thing sounds ridiculous or not—regardless of what others think or say or have said. Ashamed of our holiest, truest and best! Is it not bad?

"You are twenty-five now? Well, boy, you may grow until you are thirty and then you will be as wise as you ever will be. Haven't you noticed that men of sixty have no clearer vision than men of forty? One reason is that we have been taught that we know all about life and death and the mysteries of the grave. But the main reason is that we are ashamed to shove out and be ourselves. Jesus expressed His own individuality perhaps more than any man we know of and so He wields a wider influence than any other. And this though we only have a record of just twenty-seven days of His life.

"Now that fellow that just left is an engineer, and he dreams some beautiful dreams, but he never expresses them to any one, only hints them to me, and this at twilight. He is like a weasel or mink or a whippoorwill; he comes out only at night.

" 'If the weather was like this all the time people would never learn to read and write,' said Joe to me just as you arrived. And isn't that so?"

"Here we can count a hundred people up and down this street, and not one is reading, not one but that is just lolling about, except the children, and they are only happy when playing in the dirt. Why, if this tropical weather should continue we would all slip back into South Sea Islanders! You can only raise good men in a little strip around the North Temperate Zone—when you get out of the track of the glacier a tender hearted, sympathetic man of brains is an accident."

The old man suddenly ceased and I imagined that he was following the thought out in his own mind. We sat silent for a space. The twilight fell, and a lamplighter lit the street lamp on the corner. He stopped an instant to cheerily salute the poet as he passed. The man sitting on the doorstep across the street, smoking, knocked the ashes out of his pipe on his boot-heel and went indoors. Women called their children, who did not respond, but still played on. Then the creepers were carried in, to be fed their bread and milk and put to bed; and shortly shrill feminine voices ordered the older children indoors, and some obeyed.

The night crept slowly on. I heard old Walt chuckle behind me, talking incoherently to himself, and then he said:

"You are wondering why I live in such a place as this?"

"Yes that is exactly what I was thinking of!"

"You think I belong in the country, in some quiet, shady place. But all I have to do is to shut my eyes and go there. No man loves the woods more than I—I was born within sound of the sea—down on Long Island, and I know all the songs that the sea-shells sing. But this babble and babel of voices pleases me better, especially since my legs went on a strike, for although I can't walk, you see I still mix with the throng, so I suffer no loss. In the woods a man must be all hands and feet. I like the folks, the plain, ignorant unpretentious folks; and the youngsters that come and slide on my cellar door do not disturb me a bit. I'm different from Carlyle—you know he had a noise-proof room where he locked himself in. Now when a huckster goes by, crying his wares, I open the blinds, and often wrangle with the fellow over the price of things. But the rogues have got into a way lately of leaving truck for me and refusing pay. To-day an Irishman passed in three quarts of berries and walked off pretending to be mad because I offered to pay. When he was gone, I beckoned to the babies over the way—they came over and we had a feast.

"Yes, I like the folks around here; I like the babies, and I like the youngsters that play in the alley and make mud pies on my steps. I expect to stay here until I die."
"You speak of death as a matter of course—you are not afraid to die?"
"Oh no, my boy, death is as natural as life, and a deal kinder. But it is all good—I accept it all and give thanks—you have not forgotten my chant to death?"

"Not I!"

I repeated a few lines from *Drum Taps*. He followed me, rapping gently with his cane on the floor, and with little interjectory remarks of "That is so!" "Very true!" "Good, good!" And when I faltered and lost the lines he picked them up where "The voice of my spirit tallied the song of the bird." In a strong clear voice, but a voice full of sublime feeling, he repeated:

Come, lovely and soothing Death
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later, delicate Death.
Praised be the fathomless universe
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise! praise! praise!
For the sure enwinding arms of cool, enfolding Death.
Dark Mother, always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come, come unfalteringly
Approach, strong deliveress,
When it is so, when thou hast taken them
I joyously sing the dead,
Lost in the loving, floating ocean of thee,
Laved in the flood of thy bliss, O Death.
From me to the glad serenades,
Dances for thee I propose, saluting thee, adornments and feastings for thee,
And the sights of the open landscape and the high spread sky are fitting,
And life and the fields, and the huge and thoughtful night.
The night in silence under many a star,
The ocean shore and the husky whispering wave whose voice I know,
And the soul turning to thee, O vast and well veil'd Death.
And the body gratefully nestling close to thee.
Over the tree-tops I float thee a song,
Over the rising and sinking waves, over the myriad fields and the prairies wide,
Over the dense-packed cities all, and the teeming wharves and ways,

I float this carol with joy, with
joy to thee O Death.

The last playing youngster had silently disappeared from the streets. The doorsteps were deserted—save where across the way a young man and maiden sat in the gloaming conversing in low monotone.

The clouds had drifted away. A great yellow star shone out above the chimney-tops in the east. I arose to go. "I wish you'd come oftener—I see you so seldom, lad," said the old man half plaintively. I did not explain that we had never met before—that I had come from New York purposely to see him. He thought he knew me. And so he did—as much as I could impart. The rest was irrelevant. As to my occupation or name, what booted it?—he had no curiosity concerning me. I grasped his outstretched hand in both of my own. He said not a word; neither did I.

I turned and made my way to the ferry—past the whispering lovers on the doorsteps, and over the railway tracks where the noisy engines puffed. As I walked on board the boat the wind blew up cool and fresh from the west. The star in the east grew brighter, and other stars came out, reflecting themselves like gems in the dark blue of the Delaware.

There was a soft sublimity in the sound of the bells that came echoing over the waters. My heart was very full for I had felt the thrill of being in the presence of a great and loving soul. It was the first time and the last that I ever saw Walt Whitman.

Most writers bear no message: they carry no torch. Sometimes they excite wonder, or they amuse and divert us from our work. To be diverted to a certain degree may be well, but there is a point where earth ends and cloudland begins, and even great poets occasionally befog the things which they would reveal. . . . But above all poets who have ever lived, the author of *Leaves of Grass* was the poet of humanity.

Milton knew all about Heaven, and Dante conducts us through Hell, but it was left for Whitman to show us Earth. His voice never goes so high that it breaks in impotent falsetto, neither does it growl and snarl at things it does not understand, and not understanding does not like. He was so great that he had no envy, and his insight was so sure that he had no prejudice. He never boasted that he was higher, nor claimed to be less than any of the other sons of men.

He met all on terms of absolute equality, mixing with the poor, the lowly, the fallen, the oppressed, the cultured, the rich—simply as brother with brother. And when he said to the outcast,

"Not till the sun excludes you will I exclude you." he voiced a sentiment worthy of a god. He was brother to the elements, the mountains, the seas, the clouds, the sky. He loved them all and partook of them all in his large, free, unselfish, untrammeled nature. His heart knew no limits, and feeling his feet mortis'd in granite and his footsteps tenon'd in infinity he knew the amplitude of time.

Only the great are generous; only the strong are forgiving. Like Lot's wife, most poets look back over their shoulders; and those who are not looking backward insist that we should look into the future. . . . Whitman sings the beauty and the glory of the present. He rebukes our groans and sighs—bids us look about on every side at the wonders of creation, and at the miracles within our grasp. He lifts us up, restores us to our own, introduces us to man and Nature, and thus infuses into us courage, manly pride, self-reliance, and the strong faith that comes when we feel our kinship with God.

He was so mixed with the universe that his voice took on the sway of elemental integrity and candor. Absolutely honest, this man was unafraid and unashamed, for Nature had neither apprehension, shame nor vainglory. In *Leaves of Grass,* Whitman speaks as all men have ever spoken who believe in God and in themselves—oracular, without apology, without abasement—fearlessly. He tells of the powers and mysteries that pervade and guide all life, all death, all purpose. His work is masculine, as the sun is masculine; for the Prophetic voice is as surely masculine as the lullaby and lyric cry are feminine.

Whitman brings the warmth of the sun to the buds of the heart so that they open and bring forth form, color, perfume. He becomes for them aliment and dew; so these buds become blossoms, fruits, tall branches, and stately trees that cast refreshing shadows. There are men who are to other men as the shadow of a mighty rock in a weary land—such is Walt Whitman.

THE GENTLE GIANT has more power than the brutal one, since he has his own power plus the power of those whose affections he wins
—Thomas Drier

Links Of Identity

HAS IT EVER occurred to you why you are able to think, to feel, to see, to hear? Have you ever realized how wonderful these things are? Has it ever occurred to you that each of these powers and every power you posses connects you with other people and with the world in which you live? How would it be possible to think a single thought, unless a part of your own being had something in common with the object of that thought, unless it were related to you in some way? Have you ever thought that it would be impossible to see or hear or speak to any one unless there were something in common between you and that one? Or to see, taste, touch or smell anything unless that thing held something in common with you?

The powers of thought and feeling and all the senses are avenues of relationship between man and the outer world. As we ascend the ladder of evolution, more and more these avenues become open to us, and the higher the development, the more is it possible to realize the links that bind us to the whole of Nature. We sometimes hear it said by one person in regard to another that there is absolutely nothing in common, would not each then be non-existent to the other? Can there be any difference or antagonism or relationship where there is not also identity?

This last question lies at the root of all philosophy, all science and all religion. But it has also a very close practical application in the daily life of man, and unless this were so its importance as a deep question of philosophy or science or religion would be very little indeed.

One outcome of the consideration of this question is a realization of the dual nature of man, and from a consideration of it may be understood what is his real nature and what the unreal. Through the many, many avenues which converge in him he is linked both with that which is above and that which is below, and hence also must partake of the nature of both. But what is that identity which exists and makes all relationship possible? It cannot be the changeable or transitory. Does not the progress of the whole of Nature make ever more clear what this indentity is?

The higher we go in the scale of evolution the closer are the links, until at the topmost rung of human progress that man has ever reached, we find no more a seeking to live for self, but a life that is for all, a life lived in harmony with Nature, and which, through that

harmony, becomes a life of perfect freedom. They who have reached this state have been and are the Teachers and Saviors of the world, and we can see that it is truly Nature's plan that all shall come to be like them. The identity which in greater and greater measure they ever realize and which Nature ever urges us to seek, lies ultimately in the eternal, divine nature, which is the root of all being and all life.

The realization of this *identity in essence* does not in any way mean sameness in expression, but rather, in a sense, greater and greater diversity, for the more avenues of expression that are opened out, and, therefore, the more ties of relationship that are possible, the greater will be the variety of expression, so that instead of having the blank wall of sameness or a dead-level attainment, the aim of evolution, which is placed before us and toward which Nature herself urges us to strive, is that of a glorious harmony of inter-related beings, each one fulfilling his own part, each one consciously devoting his life to the progress of the whole, and also consciously partaking of the life of the whole. The end which Nature sets before us as a divine ideal is not an equality but a perfect harmony. —*C. E.*

(Cont. from page 23)

of unspeakably important truth that no people can be secure in their rights any further than they believe that their rights are derived from God; nor any further than they believe that laws to be valid and obligatory, must be laws for the protection instead of the destruction, of rights." These words, spoken by Gerrit Smith in his argument on the Fugitive Slave Law of 1852, have come to life again today. Providence gave vigor to the warning of that day. May Providence inspire a similar warning today, and make it fruitful, and save the vanishing tradition of America. —*The Gadfly*

Brothers And Friends

Ernest Wood

THREE KINDS OF BROTHERHOOD

An old proverb says that the worst is the perversion of the best. Man can be more cruel than the tiger. A motor accident or an airplane crash is worse than the tumble of a running man. Therefore a superstition, which is perversion, is most dangerous, and the greater the truth connected with it the more carefully must its application be studied and watched. This is my preface to a study of human brotherhood in its three forms, which are (1) our relation to our equals or companions by the way, (2) our relation to the unfortunate, the weak and the ignorant, and (3) our relation to the superior persons or teachers. Brotherhood is a great truth, but the idea of it has its danger.

LAME DOGS AND STILES

To many it has come to mean a life of benevolence, or helpfulness. No one can object to this, if it does not occupy the giver's time with a mere repetition of old activities which do not exercise his intelligence and educate his understanding, or if it does not prevent that best of all brotherhood, the proper relations between equals, the friendship which is the charity that begins at home, or if it does not trench upon the individuality of those who are helped. If people are helped so that afterwards they can help themselves, it is good. If not, it is bad, and the benevolence is only a mask for the indulgence of weak vanity. Certainly it is good to help the millions of starving children, to carry food to them across thousands of miles of land and sea. It is intelligent, without blighting common life. It is an act of brotherhood towards the unfortunate and weak.

All brotherhood in this class is of temporary utility. We feed the destitute only that they may become strong enough to feed themselves. And we teach the ignorant so that in the future we shall not need to teach them, because they will teach themselves. These things are not gifts, but a contribution to the common work. We have received from mankind; now let us do our share of giving. The children will owe more to the men who have taught or will teach the people to live, that is to say, to use their intelligence, their love and their energy, and use them all together, so that such a state of desperate need may never occur again.

Similarly in earthquakes or floods Americans instantly convey great help to the stricken people who are as helpless as the victims of a railway accident, and could resort only to the virtues of courage, fortitude and endurance. They help a lame dog over a stile, but nobody suggests, except in some religious circles, that the lame dog should be carried all along the road. There may be some personal satisfaction, which I would call emotional dissipation, in carrying a lame dog all along the road, but in that case, there is no progress either for the carrier or for the dog.

It may be argued that there is affectionate feeling, and that that involves living and evolution. But people who carry lame dogs all along the road usually do so to gratify their own feelings, not for real love. They must have someone to help, or they are at a loss to know what to do with themselves. But the true test of the living which is love is in association with those who do not need our help. It is easy to be kind to the unfortunate, the ignorant, the inferior, because that at the same time ministers to our pride, but what is much more needed is kindness or friendliness to equals in ordinary life.

If you have reason to go to a doctor, he may possibly give you two things—pills to modify the indigestion and wisdom to think about. Quite frequently the latter is forgotten, or I must say, in justice to the doctors, is not wanted, and would be resented. Our doctors know quite well that most of our diseases and ill-health are not natural, but the result of idleness, indulgence, disordered imagination and sensuality—in other words they are all superstitious, physical, emotional and mental. Sometimes this is openly recognized, as when a certain little boy went into a chemist's shop and piped forth: "Please, sir, mother wants indigestion tablets because we are going to have crumpets for tea in our house!" All help is medicine.

It is said that in civilized lands, as they are called, our doctors have caused more disease than they have cured, but this must not be misunderstood. It means that people become less careful about their health because they think that the doctor is there to cure them, or at least to relieve them of their pain. Let the man think that he can live without exertion (that is to say, he can enjoy sensations without true living) and it is all up with him. Cannot people recognize that every step upwards is self-taken, that we can receive help in all outside things, but not in growth or evolution? The only thing of *permanent* value that the doctor can supply is his wisdom, and that cannot be given, it must be received.

All life is like learning a language. To learn it we must speak it, and badly at first. If someone else speaks for us until we can speak well we shall never speak well. Every helper becomes a parasite unless his help is for the moment, and is in the nature of exchange, or his contribution to the common lot. It is this exchange that constitutes true brotherhood; it is not a gift, except in so far as our contribution to the common lot of things is made in the spirit of gift, without thinking of the particular return or the particular exchange that we shall receive, though we know full well that it must be received.

BROTHERHOOD NOT SENTIMENTAL

We need not make brotherhood sentimental in order to fill it full of happy goodwill and affection. It is best based on the theory of exchange, for even exchange is ensured by the law, anyhow, and it hurts nobody's feelings. Madame Blavatsky used to say that people never forgive those whom they have injured, and it is almost equally difficult to forgive those who have helped us. The old Hindu theory was that a gift should always be made absolutely freely, as the Americans would say "without any strings to it," even in thought or feeling. The Indian *sannyasi* will take no gift that is not absolutely unconditional, and his own services are given free.

If a gift is true, I have no sense of being a giver. If the help is genuine, I have no thought of being a helper. It is all too natural for that. Though we recognize that brotherhood is based on even exchange, we need not bargain. It is better to live more universally, and trade with the cash of love.

The power of brotherhood depends on individuality. There is no brotherhood in a row of pins. Football is better education than rowing, because in the latter you simply pull together, but in the former you use individual intelligence as well. Yet there is all the difference in the world between individuality and selfishness—let us not confuse them. I may be interested in the welfare of my family, my community, my country. My individuality is all the greater and all the stronger for that. Selfishness is the narrow individuality of one who is really interested in nothing outside his own skin, except in so far as it affects what is inside that skin. Individualities cross without interference, like rays of light. They are without bounds. In each a universal character and impulse shines forth, for each is a centre without circumference.

Brotherhood leads to organized work, and what we have of this in the world shows what its power might easily be. Brotherhood is a sort of divine arithmetic, in which

two and two do not make four, but forty, four hundred and even four thousand. Because we have some of it in the world the average person can now enjoy the use in a single day of things which he could not have made for himself, living alone in a separate world, in ten thousand years.

Brotherhood is the expression of our inward unity, and is such that the power of many is reflected in each man's life. Some day it will be the power of all. How marvellous will human life be when nearly all men have learned to put their best talent into the common stock.

But each man grows by what he puts into the common stock, not by what he takes out of it. His effort in contributing develops his capacity to receive. Without any capacity you would sleep blissfully through apparently empty time and space, where others with capacity would find a varied and busy life. Individuals share achievements when they are more or less at the same level, and their capacity to share depends upon their making their own contribution.

LOYALTY TO ALL

Brotherhood is so great and so deep a truth that it can never be entirely escaped. Personal likes and dislikes are both swept into its service. There are no enemies. All human contacts are beneficial. The man who hurts our feelings or puts obstacles in the way of our plans, or presents to our vision the ugliness of dissipation or cruelty, has his high uses. He teaches me forcibly what not to do, as others teach me what to do. And if gratitude is owing to the one, it is also due to the other. And if somebody injures me, as the common idea is, I think I might reasonably go down on my knees and beg his pardon, for if that had not been coming to me, he could not have found himself in that unhappy state.

It is for this reason that loyalty to persons is wrong in principle. I have known some people whom I would call great, but have found in each case that there was something to learn from them of what not to do. Like everybody else they are here to learn, and since all people, even to the very threshhold of human perfection, are engaged in getting rid of their faults, and displaying them in the process, no one is an objective ideal. Besides, each man has his own talent, his own experience, his own problem. We are bound to live our own lives, and do the best we know. Even if it is not *the* best, it will bring us to that. To silence our own thoughts because others "know better" leads only to confusion and pointless life. Each has his plot of ground, though all plots do make a public park.

Edison cannot be the leader of inventors, because there are other

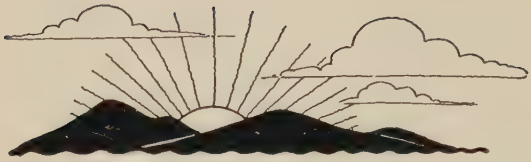
inventors, and many of them have arisen in places where even he would have least expected them. He may be the greatest inventor—but that is another matter. He cannot invent everything, and the others will come nearest to new truths when they are least like sheep.

Let us clearly recognize the difference between leaders and great people. All men are our friends, but no men are our masters. We meet in our bodies like leaves upon a tree. The same one life vitalizes all, and by that we are united, not by any strings tied from one leaf to another. The tree holds together by its own one life, and needs no veil or net cast over it to prevent its falling apart.

THAT MANY PEOPLE among us are now beginning to agree upon a number of matters they have never agreed upon before is becoming so clearly evident one wonders why the significance of it has been so little noticed, for these new agreements, soberly entered into, about matters that deeply trouble us, would seem to be the stuff out of which a new culture is beginning to emerge.

For example, everywhere in our land, and in many other lands as well, men are saying that the whole human race now has to learn how to live together or it will destroy itself. * * * Again, we find men saying with a new strength of conviction that violence never solves any problem and that wars must be made to cease. There were times, not far in the past, when most men thought it hard-headed and realistic, even scientific, to accept war as the expression of something inherent and even admirable in our human nature. * * * Today a new powerful agreement is forming among us that places war in the category of the stupid and avoidable.

—Harry Overstreet, in "The Great Enterprise" (Norton).



Quotes Of The Day

C. E. M. Joad: In the end, men will always see the point; and in the end they will see the point of disarmament if they wish to avoid war, as they saw the point of sanitation when they wished to avoid the plague.

John Haynes Holmes: At the moment, all is confusion; the forces about us seem to be the forces of destruction. But this is because superstition, the old religion of the supernatural, is in the way and must be removed, as the mouldering walls of some old building must be removed and carted off, before the new structure, already conceived and chartered, can rise in the soaring structure of steel and stone.

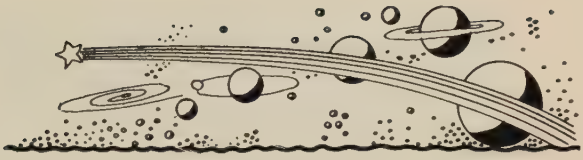
Eugene M. Cosgrove: Is it too much to say that wherever humanity has reached a cross-road in history, there has appeared the young adventurer, the radical innovator—a social prophet, a dreamer of new beauty, pointing the way to the finer and better world of which all poets, artists, and lovers of mankind dream?

L. L. Dunnington: Every person in the world has it in him to become far more than he is. "Men habitually use only a small part of the powers which they possess," said the eminent psychologist, William James. Great unused reservoirs of power lie buried deep within us all.

Dwight D. Eisenhower: Men of widely divergent views in our country live in peace together because they share certain common aspirations which are more important than their differences. . . . The common responsibility of all Americans is to become effective, helpful participants in a way of life that blends and harmonizes the fiercely competitive demands of the individual and society.

C. S. Lewis: No man knows how bad he is till he has tried very hard to be good. There is a silly idea about that good people don't know what temptation means.

Charles E. Wilson: The question is not how much we are entitled to as individuals. The question is how much can we now contribute.



Quotes Of The Ages

Michelangelo: Nothing makes the soul so pure as the endeavor to create something perfect; for God is perfection, and whoever strives for it strives for something that is Godlike.

Goethe: The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.

Lacontius: The first point of wisdom is to discern that which is false; the second, to know that which is true.

George Hepworth: The man who is in an attitude of hostile resentment toward any one, and who would, therefore, do him a personal injury if opportunity offered, entertains an evil spirit as his guest, and blocks his own way to spiritual progress.

John Greenleaf Whittier: Each good thought or action moves the dark world nearer to the sun.

George Eliot: Justice is like the kingdom of God: it is not without us as a fact, it is within us as a great yearning.

Charles Dickens: The shadows of our desires stand between us and our little angels, and thus their brightness is eclipsed.

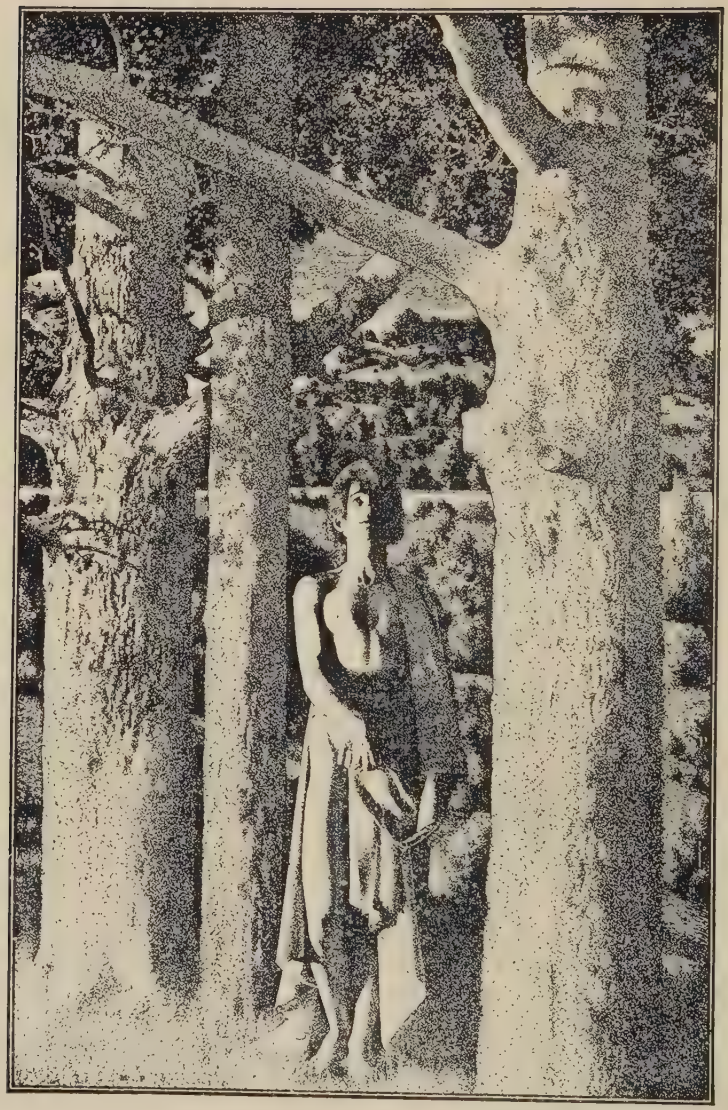
Thomas Huxley: If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

John Ruskin: You will find the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and most delicate way, improve yourself.

Carlyle: Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand.

Frank Swinnerton: In life . . . there are neither rewards nor punishments. There are consequences.

Virgil: He destroys his health by the pains that he takes to preserve it.



Maxfield Parrish

A Hill Prayer

Subtile and sweet the wild grape-blossoms throw
  Their meed of perfume to the breath of May,
  And every sluggish little bud that lay
Inert and joyless through the night of snow
  Bursts, like my heart, with springtime ecstacy.

My dreams too fair to be? O Thou whose love
  Dreams beauty into being, makes it true,—
  Those far white clouds that float across the blue,
The sweet spring day here, and that hidden dove,—

I ask no more to see, to understand;
  Not yet, O God, not yet the unveiled face!
  Let me through many springtimes search the grace
In one of these the marvels of Thy hand.

What Thou art, I may never comprehend,
  Or whether Love or Law or God or Power;
  What I am, in the passing of this hour
Has ceased to matter: here my strivings end,
  And here, in blessing Thee, my soul is blest.

Not for some far-off heaven's higher bliss,
  Not for some destiny that waits for me,
  Not for dream-gloried worlds that are to be,
But for the simple loveliness of this,
  Close to this throbbing hillside's fragrant breast,

I love Thee, with a beauty-broken heart,
  And worship Thee, be whatsoe'er Thou art.

—Marian Warner Wildman

Fear Of Controversy

Chet Huntley

A.B.C. Radio and Television Commentator

WALKING PAST A shoe-shine stand yesterday, it was good to hear the radio blaring forth a play-by-play account of one of the major league baseball games. Another season has started. Bob Lemon yesterday turned in a one-hitter. How will Freddie Hutchinson of old Franklin Hi in Seattle do with his Detroit Tigers? Can the fabulous Yankees make it five in a row?

But even baseball is affected with the "Weltschmirtz." Things just aren't good. Nothing is going right. It is so bad I'm not even going to hope for the Boston Red Sox. They'd profit if they should get snowed out every day for the rest of the season.

But it remained for the Cincinnati team of the National League to come through with the prize-winner. Just before the season started the Cincinnati club informed all newspapers, wire services, and sports editors of the country that things being what they are, the club no longer will be referred to as the Cincinnati Reds. They are now called, if you please, the Redlegs.

How much farther do we go with this nonsense before we discover that we are on the verge of being played for the biggest boobs on record? Who is responsible for this consummate foolishness, this whole pitiful national mania with its nightmarish and dangerous demands for conformity, fear of controversy, intolerance of opposing or unpopular ideas and convictions, surrender of due process, guilt by association, the smear, the inference, the innuendo, the questioning of each other's patriotism, the propagation of hatred, and the demands for a show of loyalty? Whose voices are these which divide and confuse by trying to tell us that a man's economic security is a loss of freedom and a Communist plot?

The Queen of Hearts, we are discovering, was not so overdrawn after all. She cried: "Sentence first, verdict afterwards- Off with their heads!" You should see my correspondence. There are far too many Queens of Hearts screaming "Sentence first, charges, trial later."

In other words, this thing is getting out of hand, and everyone

of us had better decide now that this is as far as it goes. The disposition, the affinity, the drift and the push and the pull toward authoritarianism in this country is under way, masquerading mainly in the guise of fighting communism. It is high time this colossal bluff were called and these destroyers of democratic processes revealed for exactly what they are.

Call it what you will, communism or fascism, they are both spawned in the same ignorance, brutality, and beastliness of the maladjusted mind. We can *hope* that we who hate both communism and fascism, if there be any difference, still constitute a majority in this country. But the destroyers are gaining in numbers as well as noise and we might bear in mind that authoritarianism has rarely been voted into power by a majority of a people. But even if the federal government should never be threatened by these destroyers of democracy, they still need to be exposed and counteracted in state legislatures, in county governments, in city governments, on school boards, in newspapers, on the radio, in labor unions, in churches, in universities. Look around you! In the past couple of years how many school systems have they all but wrecked? How many faculties are intimidated? How many journalists have been silenced?

The University of California alone lost more than one hundred instructors. How many innocent citizens have been smeared, accused, libeled, and slandered; lives and careers ruined? And probably worse than all else, how many hundreds of thousands or millions of citizens are afraid, afraid to be seen here, afraid to speak out, afraid to write a letter, afraid to sign their names, and God help us, afraid of controversy. Woman's clubs and men's organizations are cancelling projected programs or turning down speakers because they are *controversial*—controversy, the very stuff out of which the great thinking of the ages has been made.

Suppose we try to reason for just a moment. J. Edgar Hoover tells us there are now 30 thousand communists in this country. Thirty thousand! That means that all the Reds in this country could stand at one time on a football field with room left over.

Now we may be the biggest chumps of all time, but many of us are not convinced at all that these 30 thousand plus all their sympathizers are about to take over our schools, our universities, our churches, our motion picture studios, our unions, our newspapers, our radio stations, our government, or our military establishment. It just does not make sense.

Unless you go on the fantastic notion that communists are supermen of some sort, how in the name of common sense do we logically credit them with all this success? Because of the presence of 30 thousand miserable, maladjusted communists we turn ourselves upside down, we beat each others brains, we lose our sense of proportion, and we actually hear proposals from Congressmen—mind you—that we set aside our Bill of Rights, our very Constitution, if you please, in order to deal with 30 thousand enemies.

True! We have found that communists got into government. True! Some communists got away with some of our secrets about the atom. True! They undoubtedly got secret information about some of our other plans and projects and weapons!

But that is not the first time this has happened. The British did it in 1776 . . . they even got one of our top generals. They did it again in 1812, and the French did likewise. The Germans did it in 1917 and '18, they repeated it in 1940, and the Japanese had some of our secrets. The communists have no monopoly on espionage and infiltration.

Does it not suggest that we make extra efforts to keep possible spies and agents out of key departments or wherever there is sensitive material available. Did the communists get into our government departments because they were present in either overwhelming numbers or because they were supermen? Certainly not! They got into our government departments because they worked at it and because we were paying no attention to the communists at the time.

And again, communists have all but wrecked some labor unions and they have wrecked some social, political, and cultural organizations; but their success in this field has been singularly poor in the past few years, simply because we are aware of them and their tactics.

But how many bridges have they destroyed, how many plants have they blown up, how many students have they subverted, how many newspapers have they taken over, how many motion pictures did they capture, how many legislatures or city councils did they control? No one argues that they had any success in these fields, and yet here we are on the verge of being stampeded.

I would presume that we could get considerable agreement that Mr. Herbert Philbrick knows what he is talking about in respect to communism. As an FBI agent he was in the Party for years and had access to its higher councils.

Here is what Mr. Philbrick says in his book I LED THREE LIVES: "The most important single thing

is to avoid behaving the way a Communist says the individual must behave in a capitalist society. If the Communist had his way, he would force all non-Communists to the extreme right, toward fascism and state control. The Communist seeks by every means to create a split in our society, to provoke class hatreds and intense conflict. All capitalist governments, the Communist is taught, inevitably become sates of fascist oppression, thus creating the demand for a violent revolution as the only possible cure."

And he continues, "However, if we do not behave in that manner, we will contribute to the downfall of communism. If we adhere to our traditional American dream of a society of freedom, of personal rather than state responsibility, of individual as well as collective intelligence and of civil rights rather than rigid civil controls, then we will have disproved the Communist theory of the inevitability of capitalist deterioration."

So says Mr. Philbrick. Why, do you suppose, is this counsel from Philbrick so studiously overlooked and ignored by the destroyers of democracy, the attackers of the public schools, the champions of enforced conformity?

Fascism? Communism? They are both the same breed and they employ the services of each other. There are still many of us who want neither one; and it is not a question of either—or, notwithstanding the Congressman who said in Los Angeles the other day that he would prefer to go in the direction of fascism than toward slavery. Since when was communism or fascism anything but slavery?

HE WHO HESITATES to utter what he knows to be the highest truth, lest it should be in advance of his time . . . should remember that he is not only the descendant of the past, he is the parent of the future and his thoughts are children born to him, which he may not carelessly let die. **—Herbert Spencer**

"Man! man is thy brother! Give to thy brother what he has not, and supply thy own deficiencies from what he offers thee. The right hand must aid the left, the East must unite with the West; the young must join hands with the old . . ."

EDITORIALS

To Our Readers

OUR MOTTO was from the first, and ever shall be: "THERE IS NO RELIGION HIGHER THAN—TRUTH."

A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre-eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbor, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of a few individuals, it behooves it to be ever on its guard, so that it may advance without fear and without reproach.

NEW OUTLOOK opens its columns to writers whose views on life

and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism*, or to pander to any hobbies, likes or dislikes, of any class of readers.

Readers, therefore, who are accustomed to find in magazines only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article with which they are not entirely in accord.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavor to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable,* and postpone his judgment till he extracts from the article the truth it may contain, adding this new acquisition to his store.

The above editorial from **Lucifer**, January 1888, expresses the policy aimed at by our magazine. We are therefore taking the liberty of condensing it and merely replacing the name of the magazine with **New Outlook.**

Duties And Rights

IS IT NOT STRANGE that there should be so much misunderstanding of the fundamental principles of Universal Brotherhood? To many people the word "brotherhood" is as disturbing as a red rag to a bull, and equally attractive. Why is this so?

That the idea should seem to some minds too vague for practical acceptance one might concede; that it should seem too broad a truism to be of use in solving social problems, might be expected. But why should it stir up such feeling? One can quite easily conceive that vegetarianism might irritate a butcher, or that kindness to animals might appear foolish to a vivisector, but why should brotherhood have come to be so misunderstood?

There would seem to be a deeper cause for the kind of opposition met by advocates of Universal Brotherhood, and it is due, I think, to an instinctive dread of "personal annihilation;" for the great mass of men and women is fiercely and passionately individualized, or rather personalized.

The basis of society to many minds is not the common weal, the general good; but rather an agreement to respect the rights of

individuals as against one another and the state (or the community). And as these personal "rights" can have no other basis than individual desires and the power to indulge them, this social state is one of war.

In this there can be no *Universal* Brotherhood. Peace has no other basis than Universal Brotherhood. In such a state there could be no such thing as war. War would appear in its true character of organized insanity.

All this appears strange to the ordinary unthinking person, who believes that his personality is eternally separate and distinct from all the rest, and that it has rights, vague and undefinable perhaps, but inherent in the natural order of the universe, or else established by divine decree. Moreover, he or she is satisfied that this entirely separate and distinct personality, endowed with rights as well as with legitimate desires, is not encumbered with any obligations except such as are forced upon it by the will of the majority. Public opinion is the name generally given to this great authority, and its decrees are dignified with the name of duty. Thus in their scheme of life the basis of duty is superior force. A thinking man must see the fallacy of such a theory of life whose only natural solution is a state of war, which is in practice organized destruction.

The lower mind of man may entertain unreasonable theories that seem to fit in with the chaotic order of society upon this earth, but which are profoundly unsatisfying to the heart as well as to the aspirations of the higher mind.

Social states arising from the association of persons seeking to assert their rights and to escape obligatory duties, are symptoms of a great psychological disorder in constant conflict with the call of Nature and the appeal of Spiritual Teachers, who cry: "Love one another!" "Peace to all beings!" "Man, know thyself!" "The kingdom of heaven is within you."

How can such teachings be acceptable to individuals wholly concerned in making good their personal rights?

Peace is *not* mere cessation of military operations. Peace is the renunciation of selfishness. Peace is the balance of the mind. All rights are duties. Duty is that which is due; it is the fitness of things. It is harmony. In harmony each separate note has duties to all other notes; those duties are its rights, inherent in the scheme of things.

The healing of the sickness of the world can only come when men return to their allegiance, and bow their personal pride in recognition of their greater privilege, as individual members of a mighty family—a Universal Brotherhood.

In Universal Brotherhood, each individual must find his proper place, and sound his own note rightly, according to the rhythmic beating of the cosmic heart, whose pulse supplies the life-blood of the Universe.

The right of each particular atom is to fill its proper place in the great harmony of life; it is the privilege of each to feel the Universal heart-beat vibrate in the individual heart, and thus to know itself in essence, godlike.

America's Way To Security And Peace

MUCH OF Western civilization's bewilderment and fear these days stems not from a doubting of ends but from a confusion about means.

The American people have faith in their humane ideals. And most Americans sense, if they do not actually know, that these ideals are growing more mature but are yet still in the process of maturing after long centuries of religious, scientific, political and economic development.

The temper of our people, their prevailing faith in liberty and good sense, their steadiness and strength, their patience and courage—these qualities have stood the test, as Historian James Bryce once said, "of a journey full of hardships."

And why has this been so? Why have these great and hopeful, sometimes blundering but always growing people, with their 40 tongues and many creeds, given example in their generations on this continent of how human capacities are developed, or how institutions are made to flower, of how each new day may become a brighter promise?

Has this happened because our "ideology" is weak? Has it happened because we have always heeded military counsel? Has it happened because our schools have been faltering, our teachers lacking in patriotism?

Or has this happened because the progressive discipline we call moral science has gained strength in America — because in this blessed land men and women have always participated in a kind of training school for social living?

Must we worry now and assume the school is closed and the learners of this generation are scattered, blind and unrestrained, stumbling toward some Soviet chasm?

What we need today is renewed confidence in the historic means by which this nation, through difficulty and failure but in recurring moments of great triumph, is building a more humane civilization.

These means have been the means of liberalism, of rooting out

disease and ignorance and poverty and fear. They have been the means of Americanizing us by giving each one of us a better opportunity and a better place in our society, and by giving us the freedom to seek and to learn. They have been the means of vigorous individualism brought to compromise with all the neighbors and groups the individual must learn to live with, if neither he nor they are to be exterminated.

Democracy isn't weak in today's clash of ideologies—it can't be weak—so long as it doesn't stop believing in and pursuing the means by which it has become strong.

Roads To International Cooperation

THE OPEN ROAD has always fascinated most of us. It has been a symbol of adventure and romance. And through the ages, countless boys and girls—and adults—have poured over maps and travel books, saying "Here, where my finger is I shall say good-bye to the places I already know; here, where my finger points, starts a new and more exciting life." The old Romans knew the same sentiments—not unmixed with practical considerations. They had an expression: Via, Vita: the road is life. In our day, roads, like many other aspects of life, have become more and more a matter of international interest, especially since the development of the automobile. And with international interest has come international cooperation.

Every people which has developed production and commerce has contributed to the worldwide network of routes. Caravans bearing silk or salt or amber or wine have left their indelible traces. Hunters and smugglers have cut their paths through rugged terrain for more prosaic travellers to follow. Religion also has been a road-maker. In India for example, the followers of Buddha built highways to holy places. And the same motives led roads to Jerusalem and Mecca. Military considerations played their part. You have only to think of the magnificent Europeans' network of Roman roads, left behind by the conquering legions of the times of Julius Caesar. The words "all roads lead to Rome" was almost literally true.

So we can see that, for a variety of reasons, routes have always been part of the human heritage. And an organization called the International Association of Road Congresses has been established to preserve and extend the heritage. The aim of this semi-governmental group is to promote progress in

road building, equipment, maintenance, traffic and use.

Through the Road Congresses, whose first session was held in 1908, some forty-three countries and territories exchange news of various highway developments. UNESCO and the United Nations have called on the organization from time to time for specific help.

In 1950, for example, the Economic and Social Council gathered a group of experts from all parts of the world to try to work out a uniform system of highway markings for all countries.

Road construction has always interested the Congresses, since that is the foundation of their work. New ideas and experiments in surfacing of highways are examined exhaustively. So we find that the United Kingdom, Canada, the Netherlands and France are now testing a new technique tried out in the United States of America. That technique was to use rubber on the surface of more than one hundred miles of American highways.

For the average motorist or pedestrian, these experiments and exchanges of statistics sound a little abstract—a little removed from day-to-day problems.

But two Danish motorists recently learned that some of the work of the International Association of Road Congresses has an even more immediate application.

The Danes were travelling in Spain although, like many tourists, they could barely speak Spanish. A flat tire held them up briefly at a small village in Catalonia. There was no problem in showing the garage man what was the matter. But as they got ready to leave, the mechanic kept shouting at them, trying to explain something. The Danes kept smiling confusedly, but quite obviously could not understand that he was trying to tell them that barely a mile from the village water had undermined the foundation of the road. There had not yet been time to mark the bad spot, but the garageman was advising them to take another route for Madrid.

Finally, a light spread over the face of the worried Spaniard. Shouting "Un Momentito", just a second, he disappeared into his garage and returned triumphantly with a book. It was a little highway dictionary put out in six languages by the Association of Road Congresses. Searching under the Spanish word, "Baden", he came up with the required words in Danish "broglat flad rendesten", or water splash. The travellers got the point and watched carefully while he traced out an alternate route on their road map.

By methods which differ as much as the conferences on road markings from that little dictionary,

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Conference In Colorado

A University Looks Beyond Its Campus to The World

Robert E. G. Harris

Boulder, Colorado

FIVE YEARS AGO a few faculty members here at the University of Colorado decided to bring the world to the campus. Reversing Wordsworth's famous dictum that "the world is too much with us, late and soon," they charted a program aimed at stimulating a continuing and serious preoccupation with international problems. Such was the beginning of what has now become a notable annual event here in the Rocky Mountain West. The yearly Conference on World Affairs, sponsored by the Department of Social Sciences of the University of Colorado, has ballooned into a kind of intellectual revival meeting. Each spring the conference gets bigger and the attendance of students, faculty, townspeople and visitors grows. The result is that today the conference is a wide window looking out, as do the snow-girt mountains towering above the Colorado campus, on far horizons.

Bringing together panel discussants and experts from widely scattered parts of the nation as well as from abroad, the yearly meetings undoubtedly produce some of the best U. S. symposia on international relations. As is usual with such affairs, there is some axe-grinding—the World Federalists, for example, make their pitch here unremittingly—but even the special interests reflect high intentions and lofty moral purpose. Also, as can be expected whenever experts gather, there are occasional outbursts of obfuscated verbalizing seasoned with gobbledegook. On the whole, however, the conference exudes a clarity to match the bright mountain air. As one participant says, "It leaves me mentally exhausted but with a clearer appreciation of the vast web of relationships in which all of us are enmeshed."

Keyed to the observance of United Nations Week, the Colorado gathering this year has offered a refreshing departure from what has become the accustomed and all but threadbare theme of conferences dealing with world affairs: *viz.*, the menace of Communism. Of course, Communism has come in for its share of attention. But for the most part the emphasis has

been on positive and constructive considerations.

For example, James P. Warburg, banker and former Roosevelt brain truster, opened the 1953 meeting with a challenge to Eisenhower's and Dulles' foreign policy, tagging it as a plan for "cloak and dagger subversion" and "nothing more than a romantic outlet for impatience and frustration." Warburg suggested that as an alternative we do the following: (1) seize the political offensive by creating on our side conditions of justice and satisfaction in the face of which totalitarian tyranny will eventually be unable to survive; (2) make a continuous series of diplomatic proposals for settlement of specific disputes which, if accepted, will result in gradual elimination of differences between the West and the Soviet bloc.

Joining Warburg as panel discussants on a variety of topics were Eliashiv Ben-Horin, attache of the Israel Embassy; Douglas Cater, Washington's editor of *The Reporter* magazine; Alan M. Cranston, World Federalist lecturer from Palo Alto, Calif.; George Fischer, Harvard historian; Franklin S. Harris, former Point Four chief in Iran; Sidney J. Harris, *Chicago Daily News* columnist; James Mark, economic counselor to the British Embassy; Richard L. Meier, social scientist of the University of Chicago; P. T. Raju of the University of Rajputana, India; Dmitri B. Shimkin, of Harvard's Russian research Center; Henry Tanner, *Houston Post* columnist; Edwin Milton Wright, Officer in Charge of Turkish Affairs, State Department and others.

One of the heartening aspects of the Colorado conference is the large student attendance at every session. The sight of hundreds of attentive young people listening to speakers' analyses of world affairs and plying the latter with questions, buoys hope for the future.

Repeatedly throughout the conference stress was laid on the need for intelligent American opinion leaders to help guide the U. S. public toward better world understanding. Recurrent was the theme that Communism appeals to the peoples of backward countries and former colonial domains because it has seemed to offer shortcuts to modernization and freedom from Western imperialism.

Debating the difference between dissenters and subversives, David Krech, University of California psychologist, and Columnist Sydney J. Harris succeeded in highlighting the desirability of a new definition of the much-abused term "subversive." Harris felt that a person could be subversive without breaking any laws, whereas Krech termed subversives conspirators who should be exposed

because they hide behind patriotic slogans in their attempt to overthrow the government and establish other aims.

The State Department's Edwin M. Wright led a discussion on Middle Eastern affairs with an able exposition of the cultural conflict now dividing the peoples of India and the Arab states. Indian culture, Wright pointed out, is made up of two main streams: the pre-Arayan or passive and non-activist, and the post-Arayan or dynamic and positivist. Nehru, he said, exemplifies in his policies this dichotomy. In external affairs —in India's relations with the outside world—Nehru is acting in the tradition of Gandhi, or in accordance with the pre-Arayan or passivist stream. He is attempting to retreat and avoid entanglements with either the Western or Soviet orbits. But in internal affairs—in crises involving Kashmir, Nepal or other domestic conditions—Nehru is dynamic and activist, a post-Arayan.

A similar cultural schism disturbs Islam today, Wright contended. The rising nationalism of the Arab world grows out of the religion—Mohammedanism—which appeared in the 7th century. This new religion was both drawn to and repelled by Hellenism. It was —and still remains—a concept of a universal society, hence there was little place for a nation or a separate culture within this religious hegemony.

Today, goaded by the East-West conflict, the Islamic culture is reviving. Many Arab leaders are claiming it must resume its dynamic existence by returning to its original religious tenets and thus purifying itself. These leaders are the socalled Arab "modernists." But at the same time other powerful Mohammedan groups—principally the Moslem Brotherhoods—want to reverse the modern trend and return Islam to its 15th and 17th century medievalism—its period of imperialistic glory when it swept over Spain and Southern France and dominated the Mediterranean region.

Meanwhile, as Wright pointed out, a third element now asserting itself in the Middle Eastern revival is Judaism. For the first time in modern history, a religious group has now been attached to a modern political state. This anomaly has been brought about by Zionism, which Wright termed "Hebrew cultural nationalism." Wright stated that the Zionists, meeting recently in Jerusalem, promulgated what they now call "the tasks of Zion." Foremost among these are (1) "the law of return," which offers Israeli citizenship and Israel as a hospice to any Jew anywhere in the world, and (2) the assertion that the Hebrew language shall henceforth be the "linguistic tie"

binding all Jews everywhere together. In Wright's opinion, this indicates the emergence of a society—or culture—which stresses its unity. Since unity of culture is always a rival of nationalism, the two chief cultural forces in the Middle East today—Islam and Judaism—cannot be termed "nationalistic" in the political sense.

This writer followed Mr. Wright's remarks by pointing to the division in the United States between the "cultural relativists," i.e., those who, as in the pages of *New Outlook*, would promote appreciation of all cultures and religions, and, on the other hand, the radicals of the extreme right—the super-nationalists—whose aim is to isolate America from the world and construct a rigid "pro-American" cultural system.

This division in American culture is spotlighted by the attacks on UNESCO and the United Nations. It appears in statements such as those of the Rev. James W. Fifield, Jr., of the First Congregational Church of Los Angeles, in his pamphlet entitled "Unmasking the Welfare State." This pamphlet is a reprinting of an address delivered on February 12, 1952, by Dr. Fifield before the Freedom Club. In it he says, "The United Nations was organized as part of this (*sic*) plot. It was conceived in wickedness despite the fine idealism of many who were associated with it at its birth. . . . It is a bureaucratic monstrosity." The Rev. Fifield then goes on to say, "I am suspicious of the whole United Nations program which propaganda presented as a great open door for the future of civilization, which was known from the beginning, by the conspirators, to be a side door for evil. I believe that the offspring of the United Nations . . . such as the UNESCO, the Genocide Convention, the Universal Bill of Rights and so forth—are iniquitous."

The Colorado conference has, I think, rightly concerned itself with forces which, in our own country, would have Americans turn their backs on the world and set their hates and fears against their fellow-Americans.

In sponsoring such a conference the University of Colorado has set an example other institutions of higher learning might follow with profit to the entire nation.

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international efforts go forward to help travellers, to help people to get to know each other better. A French writer once said: Frontiers divide, roads unite. Organizations like the Road Congresses work toward that uniting.

Pure Science and Social Progress

Kay Arnoll

IN THIS INVENTIVE age we have often comforted ourselves by saying that "they," in reference to some group of super-scientific brains, will find a cure for the common cold, or cancer, or build us a better bomb, or even enable us to travel to other planets. Dr. L. A. DuBridge, president of the California Institute of Technology, writing recently in *Engineering and Science*, says "The tragedy of the modern scientific age is that so many people do not know what science is." He is worried, he says, "because so many people still think that jet airplanes and atomic bombs are synonymous with science."

It is true that such inventions are not synonymous with pure science, but, as Dr. DuBridge points out, with technology, or the application of scientific discoveries. Yet scientists must be responsible in a general way for the applications of their discoveries, because, much as they may wish to live in the realm of pure knowledge, the very fact that they are members of the human family must make them responsible for the effects of their work on other human beings. Scientists as a group are much affected by this great dilemma of our era, which is the tragic unbalance between our mastery of physical knowledge and our lagging spiritual and ethical development.

This is not an attempt to say that scientists are indifferent to ethical values or to the applications of their research, but only that they are subject to the same pressures that are affecting all humanity. Max Otto states the problem well in *Science and the Higher Life*, when, after quoting Samuel Butler's warning against man's devotion to the development of the mechanical life, he says: "Looking back over the past record of scientific industry, or forward over the prospect, the man concerned for the life of the spirit can gather little hope. He does well if the survey does not cause him to lose hope altogether."

Mr. Otto quotes Raymond B. Fosdick, president of the Rockefeller Foundation, who says; "We have been always inclined to think of research and technology as being consciously related to human welfare. Now frankly we are not sure, and we are troubled by the realization that man's brain can create things which his will may

not be able to control." Mr. Otto comments on the example given by Mr. Fosdick of the development of the atomic bomb from Einstein's transformation equation by saying "Einstein must be absolved from responsibility for atomic bombing. Equations do not explode." But he points out that "No scientist can foresee the good or evil uses to which his research may be put."

In the light of this ethical and philosophical dilemma, one must view the news of scientific discovery with mixed feelings indeed. Yet as we learn more and more about the physical nature of our universe, we seem to be forced by the very complexity of our knowledge to realize that the old conflict between science and philosophy is only a creation of men's minds and the real universe resists departmentalization and can only be truly understood if viewed as a synthesis of science and philosophy.

Dr. Rhine recently said, "Man's place in nature is not wholly within the scope of physical law. The materialistic view of man has been experimentally refuted. . . . If there is a non-physical order of reality it constitutes a new world to be explored, the importance of which can hardly be exaggerated. All the many fields of human values and human relations could be radically affected by what the further exploration of this new world discovers. This exploration is the job of parapsychology, but it is a job in which many other sciences can play a major part, and there is now good cooperation from psychiatry, general psychology, from medicine, from biology, anthropology, physics, and a number of other branches of science, as well as from philosophy. These sciences will provide active assistance in the great undertakings which are challenging our interest. It is indeed an inviting region to explore."

In recent months there have been several records of research that have intriguing scientific as well as philosophic implications. One such avenue of research is in the field of chemistry. The recent book *Man the Chemical Machine,* by Dr. Ernest Borek, a condensed version of which appeared in *Science Digest* (March 1953,) discusses some of the fascinating new developments in enzyme research that may greatly affect our future society.

Dr. Borek tells of the work done in an attempt to find inhibitors or chemical stoppers of enzyme activity. Such research has resulted in the discovery of sulfa and other drugs. Also there is evidence that enzyme action may be linked to cancer and other infections. And one of the most interesting of the enzyme discoveries has to do with the melanins which determine the color of eyes, hair and skin. To

quote Dr. Borek, "No pigments other than those found in the whites are encountered in the dark races," and therefore, "the colored races owe their characteristic color only to variation of melanin present," and, in turn, to an over-activity of the enzymes which produce melanin. The difference between the blondest and the darkest of humans is only enzyme deep. It is within the realm of bio-chemical possibility that some day an inhibitor will be found which, when fed, will slow down the enzymes that produce the melanin pigments, enabling us to lighten skin pigmentation at will. Or, on the other hand, we might find an enzyme accelerator which will enable us to darken lighter skins. For, after, all, who is to decide which is preferable? The judicious use of an enzyme inhibitor and accelerator may thus some day achieve a utopia of color."

Suppose it were possible for men to change the color of their skin? What would happen to racial prejudice? It raises philosophic and psychological problems that might well produce a social revolution in the future. If we are inclined to laugh, we might remember that we laughed at the idea of radio and television and other discoveries at one time.

Another important area of chemical research was recently reported upon, by Dr. Hubert S. Loring of Stanford. In studies of cancer, a chemical variation of a nucleic acid, a basic compound of living tissue was found. It is reported to be "almost godlike in its power to determine whether raw young cells will become liver or muscle, bone, brain or other tissues." Such a conception of a "chemical of destiny" was not unknown to the teachers of the Ancient Wisdom, who held that the pattern on which the human body was built lay deep in the atoms and molecules which drew their pattern from a non-material or spiritual source.

Continuing research along this line seems to lead to the borderline between physical and psychosomatic medicine. In fact, recently a group of doctors announced that a study had revealed that tumors were found to grow much faster in individuals with tense, repressed temperaments. All this points towards a future time when we may understand better the intricate interplay of the physical and spiritual worlds.

It is encouraging, too, to see that the man who is the epitome of science in the popular mind, Dr. Einstein, has announced that he is working on a new theory which he hopes will unite all the laws of the universe. This "Unified Field Theory," says Einstein, "if correct might explain the mysteries of the tiniest of worlds, inside the

atom, as well as the unsolved problems of infinite space, and the origin of the stars."

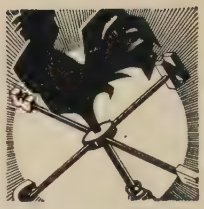
Perhaps science is therefore preparing to prove what all the great philosophies have always known—that the universe is predicated upon spiritual law, and that without the spiritual element the material world would have no purpose or even reality. Max Otto reminds us that "The scientific humanist does not pretend that every experience of life can be forced into a test tube, or that every interest can be weighed on scales. He knows that something in everything always escapes the technique of measurement." If this is true, then we must find other measuring techniques; and these are to be found in ethics and philosophy. If science is to build us a truly better world, it must find a unifying theory—perhaps like Einstein's—that will prove that moral responsibility must be the first factor in any research, and that we cannot separate one atom of the universe from its obedience to cosmic spiritual law.

President Hails CARE

The seventh anniversary of the Cooperative for American Remittances to Everywhere (C. A. R. E.) is hailed by President Eisenhower in a message in the organization's anniversary booklet. The organization began delivering food packages to Europe in May, 1946, and now conducts programs for self-help as well as relief for the people of forty countries in Europe, Asia, Africa and South America.

"During the past seven years," writes the President, "C. A. R. E. has become a symbol of American goodwill to the peoples of many lands. To each of the millions of recipients of C. A. R. E. gifts there has come the assurance that someone in America wants to help them, as friend to friend."

WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

YOUTH CRIME RISE

New York: More than 1,000,000 of America's 43,000,000 boys and girls under 18 years of age come to the attention of the police every year, the Middle Atlantic States Conference on Correction was told here last month.

In separate and unrelated statements, two jurists were agreed in effect that to deal successfully with juvenile delinquency it was essential to identify emotionally disturbed and maladjusted children for early treatment. Deficiency in reading ability, it was held, is often a key factor contributing to the emotional disturbance of children.

Justice Hill attributed the rise in the more serious offenses to "the derangements of the cold war." Broken families, unsettled conditions and uncertainties of the draft are important factors.

Judge Moylan told the Conference that America was leading the world in crime, spending $25,000,000,000 a year to fight it.

In the last twenty-five years, he said, the population of State and Federal prisons has increased seven times as fast as the national population—126 per cent to 18 per cent.

2,000-YEAR-OLD ART UNCOVERED

Lima, Peru: Two American archaeologists have recently uncovered near here wall paintings that date back 2,000 years and promise to furnish new evidence of interchange of cultures between coastal and mountain civilizations in Peru.

The frescoes, on the inner wall of an ancient temple at the Chillon River, ten miles from Lima, are in excellent condition and show a greater range of color and finer workmanship than any discovered up to this time.

The temple was a religious center on the Peruvian coast during the "interlocking" era, from 200 B. C. to A. D. 300, which was given its name because of the interlocking design on ceramics of the period. The only older culture so far known on the central coast

is the Chavin culture, which lasted until 500 B. C. and flourished in the valley of the Callejon de Huaylas in the Andes.

RELIGIOUS FREEDOM IN WORLD STRESSED

Cincinnati: The National Association of Evangelicals, ending its four-day annual convention, adopted a resolution declaring that no Government appropriation, loan, or gift should be granted to any foreign nation that "does not protect for Protestant, Roman Catholic Jew and other faiths, the right to believe, practice and propagate freely their respective faiths."

U. N. MEDITATION ROOM

United Nations, N. Y.: From morning until evening men and women of many faiths file past a small sign that says "Meditation Room", enter a simply decorated chamber and pray for peace and the success of the United Nations.

Protestants, Catholics, Jews, Moslems, Hindus and some who leave the religious affiliation space on the registry card blank. Some stay a few minutes, others up to an hour. Some kneel on the carpet-covered floor. The Moslems kneel on white prayer rugs. Others bow their heads or gaze at the illuminated globe in the front of the room.

ELIMINATING IMPORT DUTIES

Switzerland: Switzerland is the fourteenth nation to join a UNESCO-sponsored international agreement. The plan is a voluntary one. The countries who become parties to it agree to do away with import duties on a wide range of educational, scientific and cultural materials, when sent from other countries in the agreement. According to word received from UNESCO headquarters, the Swiss government has already started to bring its existing tariff practices into line with the UNESCO agreement.

INTERNATIONAL ART EXCHANGE

New York: Exciting vistas are opened up by the announcement of a five-year plan for an international art exchange. The program will be directed by the Museum of Modern Art and it has been made possible by a generous grant from the Rockefeller Foundation. Exhibits from various parts of the world will be brought here and we, in turn, will send the work of our own artists to many countries. Already scheduled for showing here are exhibitions from Japan and Italy. American work will be displayed this year, under this program, in France, Japan and Brazil.

AN ALL-AROUND GENIUS

International: Dr. Albert Schweitzer, seventy-eight years old world famous medical missionary and philosopher, lately has been receiving public tributes for yet another of his accomplishments. Re-

cent recordings by him interpreting several of Bach's Preludes, Chorals and Fugues are being hailed by music critics of many nations. They are the first new recordings by Dr. Schweitzer in fifteen years. According to the critics, they prove that the renowned humanitarian still remains one of the foremost interpreters of Bach. Dr. Schweitzer has lived and practiced medicine in a small town in the French Congo, with few interruptions, ever since 1913.

SPAIN DELAYS RETURN OF JEWISH ORPHANS

Paris: The hopes for the imminent return of two Jewish war orphans who are the center of a struggle between Catholics and Jews, have been momentarily dashed by what appeared here to be the reluctance of Spanish Catholics, who now hold them, to let them return to France.

A Catholic social worker who cared for the boys during the war, after their parents, refugees from Austria, were deported to Germany and killed, baptized them into the Catholic faith in 1948.

Following a court decision last January, awarding the boys to their aunt, the social worker appealed. In the meantime an agreement had been reached to place the boys with their aunt in a "religiously neutral" place in France pending the outcome of the appeal. In exchange for this assurance, the boys would not be taken to Israel immediately.

ETHICAL CULTURE MARK 75 YEARS

New York: On April 25th the Ethical Culture Schools, an outgrowth of the first free kindergarten in the United States, opened a three-weeks celebration of their seventy-fifth anniversary.

During the three weeks, the schools will be sponsors of special events depicting their philosophy, methods and objectives. Special programs include demonstrations of "Human Relations in the Ethical Culture Schools," "Art From Nursery Through High School," and "Science From Nursery Through High School."

SOCIAL SECURITY

International: On June 1st, an international agreement will come into force granting social security benefits to forty-five thousand barge-men on Europe's Rhine river. It was sponsored by the International Labor Organization, a UN Specialized Agency. Under the agreement, the barge-men and their families will receive regular social security benefits no matter in which country they find themselves, when they need social security help—and whatever the flag under which they were sailing. The five Rhine countries have signed this agreement—Germany, France, Belgium, Holland and Switzerland.

Basic U. N. Aims

Benjamin A. Cohen

Assistant Secretary-General for Public Information, the United Nations

IN MANY FIELDS of human endeavor there appears a tendency to stress the verbal rather than the substantive. Nowhere has such an erroneous approach been so evident as with regard to international affairs and, more precisely, the United Nations and related Specialized Agencies.

The fact that neither the Charter of San Francisco nor the constitutions of UNESCO and other Specialized Agencies, contain any specific mention of God—neither does the Constitution of the United States of America—has been misused to brand the organization as atheistic. As additional evidence of such alleged godlessness some people mention the absence of public prayers at meetings.

No intergovernmental worldwide organization can subscribe to an exclusive individual religious dogma; it must, out of respect for the sanctity of individual conscience, take a completely a-religious, nonsectarian attitude. This does not exclude, obviously, the practice by every nation and every individual of a personal religion in the United Nations Universal Declaration of Human Rights and in the holding of a minute's silent meditation or prayer at the opening and the closings of a General Assembly Session.

A temporary Meditation Room, which many people use, is available at the Headquarters of the United Nations.

But the most effective answer to the unwarranted charge can be found in the very aims and activities of the United Nations. They are directed to preserve future generations of human beings from the scourage of war; to promote their enjoyment of fundamental human rights, the dignity and worth of the human person, the equal rights of men and women and of nations large and small; to advance social progress and better standards of life in larger freedom; to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples; to achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character; and in promoting and encouraging respect for fundamental freedoms for all without distinction as to race, sex, language or religion.

Through the rapid processes of communication, knowledge of these aims and activities has reached hundreds of millions of human beings living under the conviction that their destination, their sickness, and their ignorance were part of a foreordained pattern of things. They have heard that through the United Nations science and technology are being placed at the disposal of these peoples who wish to help themselves towards a better future, and their requests for help are growing in number and urgency.

This enlightened global effort to assist in the promotion of individual and collective well-being translates into practical action the basic belief that all men are brothers under the common fatherhood of God.

These very aims are shared by all ethical religions, which ought therefore to devote their endeavors to achieve them so that man may rise above his shortcomings while growing into greater godliness.

The United Nations is thus doing what religions consider pleasing to God, and therefore deserves the active support and endorsement of every religious body in the world.

In this respect actions are more meaningful than words: *Facta non verba.*

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Technical Assistance

The United Nations Expanded Programme of Technical Assistance, as it is formally called, is like all the others in what it is trying to do. Its original quality and true importance lie mainly in the fact that it is an experiment in organizing technical assistance on a really broad, international basis. If this experiment shows results, it will help to prove not just that technical asssistance is a good way of treating the world's ills, but also that it is really possible for the nations to work together constructively for the common good.

The practice of technical assistance is not unlike that of medicine. A good physician does not treat diseases, he treats people. He cannot expect to cure the body of his patient if he ignores the mind. But while concerning himself with the whole man, he may want more expert advice on a specific problem, and so he calls in a specialist. Similarly, an attempt is made under the United Nations Technical Assistance Programme to diagnose the needs of a country as a whole, and following up this diagnosis, to pro-

vide the appropriate specialized assistance.

Since the Programme came into operation in July, 1950, an organization has grown up to meet its requirements. Directly responsible to the U. N. Economic and Social Council for the programme is the Technical Assistance Board. The Board consists of the heads—or their representatives—of the U. N. Technical Assistance Administration and of a number of the Specialized Agencies. In addition, the International Bank, the International Monetary Fund, and other Agencies such as UNICEF, although not members of the Board, assist in projects undertaken under the Programme.

The Technical Assistance Board is the central organ which reviews programmes, arranges for joint action between organizations, approves major projects, and allocates funds to the member organizations. But it is the specialized agencies themselves which study the needs of Member States in detail and act on the requests of governments by furnishing foreign specialists and by arranging for training and study facilities in other countries.

The Technical Assistance Programme is financed by the contributions of Member States, furnished in proportion to their resources and voted at an annual Technical Assistance Conference. At the first conference in June 1950, slightly over $20,000,000 was pledged by 50 nations for the programme from July 1, 1950 to December 31, 1951. A similar sum was voted for 1952 at the second conference last November.

According to a recent report of the Technical Assistance Board, "by the end of 1951, some 717 technical assistance experts in a wide variety of fields of knowledge have been sent out under the expanded programme to some 75 under-developed countries and territories. Some 845 fellows drawn from 69 countries and territories had been placed in technical training institutions or had otherwise been provided with training, study or observation facilities, in countries other than their own. By the end of March 1952, an additional 227 experts had been recruited and 232 additional fellowships had been awarded."

Since it is in relation to the problems of the world as a whole that the programme is conceived, its scope is naturally very wide.

The doctor can do hardly anything without the co-operation and goodwill of the patient. In the same way, the foreign experts sent out under the Technical Assistance Programme can do hardly anything without the co-operation and goodwill of the people among whom they work. No assistance is given unless a request for it is first received from the government concerned. By making a request, a

government not only expresses a wish to have expert advice and assistance in some field which is considered to be important to the future of its people, but also implies that it is already engaged in development in this field or is willing and able to undertake such development. If for example, a government asks for expert assistance in improving its railways, this implies that resources, financial, material and human, are available for railway development. If a government asks for a fellowship for one of its citizens to study welfare services in a foreign country, this implies there will be a job for that person in a field of social welfare when he or she returns home. In fact, nearly all governments have their own plans for economic development, and projects of technical assistance are usually designed to fit into such plans.

By far the greatest effort for development has to be made by the people of the requesting country which, in addition to making its contribution towards the funds of the Technical Assistance Programme, is usually devoting to its own internal development, resources for larger than those furnished from outside.

Official co-operation is thus assured for technical assistance projects. But this alone is not enough. Fundamentally, technical assistance implies co-operation between people. Much must depend on the spirit in which the advice and instruction are given and received at the working level. However expert a foreign specialist may be in his own subject, his function is not to present to the people of the country where he is working a ready-made plan which they have merely to put into effect. Though, in technical matters, the foreign adviser may know all the answers, his first important task in any country is to ask many questions. He and his local counterparts must alike tackle their joint problems in a spirit of willingness to learn.

The Technical Assistance Programme has now been in operation for more than two years; but except in the cases of a few projects which have limited and short-term purposes, it is too soon to attempt to assess the over-all results. The whole Programme is essentially a long-term experiment, or rather a series of experiments. Although the problems which are being faced urgently need solution, nevertheless neither those who have some active part in the Programme, nor others, (including the general public of the world), who have the responsibility for supporting it, must look for immediate superficial results. The experiments have barely started.

The nations who have started these experiments must see that

they are carried through to conclusions still far ahead. Financially, the Programme is a small one, though it is the expressed view of the ECOSOC that it should expand. In its special international quality, however, it is of immense importance. Some of the experiments will fail; some will only partially succeed; others will bring visible and sensible benefits. The results will all depend on the extent to which the efforts of those concerned meet the needs of the peoples of the world whom they are designed to help. —*Courier*

THERE IS, AS EVERYONE knows, a province of human life—and only upon reflection do we perceive how vast, how boundless is that province—to whose interests and problems the most extensive knowledge or control of nature's machinery affords no entrance, a country upon which the bright sun of science sheds not a ray of light. It is the country of the soul. We have our affections and sympathies, we have loves and friendships, we have hopes and fears and admirations, inmates of a province of real things as broad and deep as the telescopic heavens above our heads. Of these things science never speaks. She sits above the battle and has no share in our joys and sorrows. Of good and evil, freedom and justice, science has nothing to say. The scientific vocabulary does not include such words as beauty or heroism, nobility or charm, resignation or despair, kindness or generosity, character or conduct. Not until you ponder such words do you perceive how narrow and inhuman is the view that omits them, the internal experiences with which our minds are so continuously occupied from the cradle to the grave.

It was a cardinal error to assume that science could make any substantial contribution to the improvement of human nature, or to the elevation and refinement of human character or human conduct. Intoxicated by the conquests of physical nature, we supposed them sufficient for all our needs, and in our exultation forgot the simple truth that man is not merely a reasoning being, that knowledge of nature's ways does not satisfy his heart, nor does a purely intellectual diet feed his moral and spiritual being, his ideals, aims, and aspirations. —**W. Macneile Dixon**

Living the Life

Learn to live and live to learn

FRANCES R. LISCHNER, M.D.

Nature In The Raw

Joe D. Nichols

NUTRITIONAL CAUSE OF DISEASE

We live in a country where we have more good doctors, more great medical schools, and more hospitals, more education, and more great scientists, and more money than any other place on earth. We hear so much about the great scientific advances that have been made in public health and medicine. And it is true that great advances have been made in certain branches of medicine. But despite all this, everybody in the country is sick. I do not know anyone anywhere who does not have some physical disability.

My own son at the age of three had three bad teeth! It is hard to find a child in school anymore without dental caries. Last year we had more cancer than ever before. We had more heart disease. It is the leading cause of death, killing young people before the age of forty all over the land. We had more high blood pressure, more stomach ulcers, more rheumatism, more diabetes, and more mental disease.

Fifty per cent of the hospital beds in America are filled with mental patients. They are running out the top windows all over the land and more mental hospitals are being built every day. We had more polio last year than ever before. Perhaps we are not so smart after all. Maybe something is wrong here. There are places in the world where these degenerative diseases do not occur. There is a place in India, called Hunza, where a British physician, Sir Robert McCarrison, stayed seven years looking without success for a cancer. These people live to be one hundred and ten years of age and die with their own teeth in their mouths. Seventy year old men run

20 miles a day and think nothing of it. Sir Robert McCarrison said the reason these people have such excellent health is because they do three very simple things that we fail to do. They eat natural food grown on fertile soil, and they eat it fresh. We do none of these things.

The first great fundamental reason why all of us are sick, from the standpoint of nutrition, is because the land is worn out. The farmers of America violated another one of God's Natural Laws—Nature's Law of Return. This law states that if you take away from me then you must return something to me. But all the farmers violated this law. We cut down the trees, plowed up the land, planted cotton one year and corn the next, and even burned the stalks.

We constantly took out and never put anything back. As a result all the land became poor land. And poor land grows poor food that makes poor people, who are sick. Poor land grows food that is poor in vitamins, poor in minerals, poor in enzymes and proteins of poor quality. All this means sick people. The most common disease in America today is hypoproteinosis, that is, not enough protein, or protein of poor quality. This is of tremendous significance. The vitamins, the enzymes, and the antibodies, that give us resistance to disease, are all protein substances.

About the time all the land became worn out, along came Science to the rescue. And in this country, we have been taught to bow down and worship this word, science. In this instance, the scientist, through the chemical trust using the United States Department of Agriculture, the A & M Colleges, and the County Agents, gave to the farmers commercial fertilizer, N. K. P., Nitrogen, Potash, and Phosphate. They said to the farmer. "If you will put this on your land, we promise it will grow twice as much, and it will put money in the bank," and of course it was true. The land did produce twice as much, and the farmer did put money in the bank as a result of its use. This was true for a while; but then the farmer found it took more and more fertilizer. Unfortunately, N. K. P. does not make land rich. It merely drives out what remaining fertility is present and finally leaves a piece of dead hard concrete. A hard pan or plow sole develops. A concrete slab would be a better name.

Dr. Nichols is a Physician, Farmer and Chairman of the Board, of the Atlanta National Bank, Atlanta Texas. This article is condensed from an address before the 68th Annual Convention, Texas Bankers Association at Galveston, May 12, 1952

CHEMICAL FARMING LEADS TO DISEASE

The end result of chemical farming is always disease, first in the land itself, then in the plant, then in the animal, and finally in us. Everywhere in the world, where chemical farming is practiced, the people are sick. The use of synthetic chemicals does not make land rich. It makes it poorer than before.

There is one way and only one way to make land rich, and that is just exactly like the good Lord does on the floor of the forest. He puts back into the land three parts of dead plant matter and one part of dead animal matter. That is what leaf mold contains. This puts everything back into the soil, the major elements plus the trace elements, plus dead and decaying organic matter—and all in the proper proportions. And when we say dead and decaying matter, that presupposes that at one time the material had life. The leaf at one time was a living thing. This is of tremendous importance. You must have death and decay, if you expect to have life and growth. This is a natural cycle that no chemist can get around, no matter how many degrees he may have behind his name. The end result of the decaying process is amino acids and carbonic acids. The aminos are the little building blocks that the plant uses to make proteins of high quality. How can a plant produce proteins of high quality when it has no amino acids present in the beginning? The answer is that it cannot. This is the fundamental reason why the proteins produced on the farms of America are of poor quality.

I have three acres of, what I consider, the richest land in America. We made it rich by cleaning out the barns, the hen houses, saving the leaves and planting Austrian Winter peas for a winter cover crop. I believe there is a difference in the God given free nitrogen that the Austrian winter peas put back into the soil through the little nodule on its roots and the kind most farmers buy in a sack of synthetic chemical fertilizer. I don't know what the difference is, and, I doubt if any chemist will ever know. Perhaps the "Life Factor", whatever that is, could be the answer.

We have restored a 50 acre field to a fertile state by cleaning the bushes, leveling the land, and then planting legumes. We have also added ground limestone and raw rock phosphate. We are still using these natural rock fertilizers, but are not yet completely convinced that even they are necessary. We are now subsoiling our land to break up the hard pan and find that this procedure alone increases the growth of grass. And grass is the great healer. The way to change

poor land to rich land is to put the land back in grass, and then, for a year or two, mow the grass and leave it on the ground to rot. If we put back the plant matter, nature herself will furnish the animal matter with birds, rabbits, bugs, and earthworms. Fertile soil is usually dark in color. It is soft; when it rains, the water soaks into the ground. Fertile soil is full of both life and death. Death and decay of organic matter and life in the form of bacteria molds and earthworms.

NATURAL FOOD

We have tried to answer the question "what is fertile soil?" The next reason we are all sick is because we no longer eat natural food. What is natural food? Natural food simply means food that still has in it the natural vitamins, enzymes, and minerals that nature put there. But 80% of the food consumed by the average American has had these all taken out.

White sugar is the worst food in the American diet. It is so sorry that not even a worm will eat it. You never saw a worm in white sugar, and you never will. Raw sugar is a natural food. White sugar is just like raw sugar except all the vitamins and minerals have been removed. Refining, they call the process. This is a good word, but it is the wrong word. Dead shot would be more descriptive.

They take raw sugar through 14 steps in order to remove all the good part. The good part, black strap molasses, we feed to the cattle. The pure sucrose, white sugar, a chemical, we eat. It will make you fat and give you energy, but that is all. Guess why the worm does not get into white sugar? He has sense enough to know better. Why is all the good part removed. It is a selfish commercial reason. It is done so that the sugar will keep. White sugar can be stored in 100 lb cloth sacks for years in dirty warehouses and still be sold for a profit. It is true that the love of money is the root of all evil. It is also the root of most of our disease.

Brown rice is one of the best foods in the world. Many people in the Orient live on it almost alone. It is one of the richest sources of natural vitamin B complex which is essential to good health. White rice is exactly like brown rice except all the vitamins and minerals have been polished away. And for one reason only—so that the rice will keep in 100 lb bags and can be sold for a profit. White rice is raw starch, in my opinion, unfit for human consumption.

OUR DAILY BREAD

Whole wheat flour is perhaps the most important of all foods, because most people eat bread three times a day and seven days a week. White flour is also unfit for hu-

man consumption, first of all because all the vitamins, the enzymes, and minerals have been removed. The kernel or wheat germ and the outside layers of the grain are removed in the milling of white flour. This means that crackers, spaghetti, macaroni, noodle soup, cake mixes, etc. are no good because the essential nutrients have been removed. The endosperm or starchy part of the grain is made into white flour. This part is necessary for energy, but without the vitamins, enzymes, and minerals in proper proportions, we end up with a nation of fat sick people. There is another reason why white flour is unfit for human consumption. For thirty years it was bleached with nitrogen trichloride, the Agene process. This is a central nervous system poison. It does give puppies fits, and it is one of the reasons why fifty per cent of the hospital beds in America are filled with mental patients. On October 1, 1949 most of the millers voluntarily changed to the chlorine process of bleaching. Chlorine is also a poison.

Still another reason why white flour is no good is because it has been enriched. This, you are being constantly told over the radio and in the press, is a very scientific achievement which has made your daily bread such a valuable food. What is enriched bread? First they take a perfectly good grain of wheat and remove all the vitamins and minerals. Then they start out with raw starch and put back into it three little dead synthetic chemicals; niacin, thiamine, and riboflavin plus inorganic iron. These true synthetic vitamins are a part of the vitamin B complex. But natural B complex, and the wheat germ is one of the very best sources, contains twenty known parts besides the still unknown factors. The germ is also the richest source of natural vitamin E, which has been proved to be essential to a normal cardio vascular system. The germ also, no doubt, contains enzymes and vitamins as yet unnamed.

All of these many essential nutrients are removed and only three synthetic vitamins plus a little iron is added. This is what we call "fragmentation," and it violates our concept of totality. It seems to me that anybody with a dime's worth of common sense could see that so-called science cannot forever get by with such a senseless scheme. In Canada it is against the law to enrich bread. In this country in most states it is against the law not to enrich bread. The Canadians are right and we are nuts. We have always thought of Vitamin E as the reproduction vitamin, and it is essential to normal reproduction. Veterinarians have known this for 30 years and have fed pure wheat germ oil to the barren heifer, and to the bulls with good results. Rats, if they

get pregnant, and if we remove all the vitamin E from their diet, will abort every time on the 13th day. One of the reasons why we have so much sterility in our young women is no doubt because 80% of the food they eat has had all the life taken from it.

The store bought corn meal is a worthless food. It has been degerminated. This is said to improve the keeping quality. It does, it keeps the weevils out. It also keeps me out. If a sack of meal is not good enough for a weevil, I doubt if it is good enough for a man.

I tell all patients that they should never buy any food that has been enriched or has had a vitamin added. If the food is so sorry to start with, that synthetic chemical vitamins have to be added, then it is not worth their money. This removes about ninety percent of the breakfast foods. They are no good. If they were, the bugs would get into them in the flimsy pasteboard boxes they come in, setting around the dirty warehouses.

Fifty per cent of the calories that the average American eats comes from three things; white flour, white sugar, and hydrogenated fats; that is, the compound shortenings and oleomargarine. Not one of these then, in my opinion is fit to eat. Oleomargarine has been fortified with 15,000 units of Vitamin A. That is one reason I think that it is no good. Butter does not have to be fortified.

GRADE A RAW MILK

We drink raw milk at our house. I believe that the pasteurization of milk kills the life of the milk. Actually what pasteurization did was to permit the dairyman to be dirty. Of course people who live in cities and towns where Grade A raw milk is not available had better use pasteurized milk. Canned milk is not fit to drink. The only vitamin in it is Vitamin D3 and that is synthetic. Yet this is what we feed the babies in America. Canned milk, cornstarch, and synthetic vitamins is the modern diet of our babies, and we have more dental caries and more polio. This, I believe, to be one of the reasons for sick children. I doubt if we will ever see much less polio until the day comes when mothers can have natural food grown on fertile soil and then nurse their babies at the breast like nature intended. They cannot nurse their babies now, and it is not because they want to play cards. It is because their milk is no good. And the reason their milk is no good is because what they eat is no good.

The best meats are the internal organs—liver, brains, heart, and kidneys. Fish is good. Seafood is the best. The ocean does not violate nature's law of return. More goes into the ocean than comes out. The ocean is getting richer

all the time and the land is getting poorer. The very best of natural vitamin A & D is from the liver of the Cod, a salt water fish. Wild game is extra good because usually he eats natural food grown on fertile soil. We have not started using commercial fertilizer out in the woods as yet, for some strange reason. Neither do we have to use poison sprays like D. D. T., in the woods.

I believe that when we plant a seed in a piece of poor land and then surround it with N. K. P., we get a plant that is diseased. This plant puts on diseased fruit, and the good Lord in his wisdom, sends the bugs to destroy it. This is nature's law of the survival of the fittest. But one "scientific" application of D. D. T. kills the bug, and then what do we do? We eat the diseased fruit plus the D. D. T. No wonder we are all sick.

FRESH VEGETABLES

The vegetables that we eat should be fresh. Turnip greens for dinner should be cut after breakfast. Canned goods do not taste like fresh ones. I believe that the flavor of foods is given by the vitamins and enzymes found only in the kernel of the grain. The reason why we have to spend so much money for mustard, pepper, sauces, etc. is because 80% of what we eat is dead, and we have to put this condiment on it to get it down. What is worse than a hot dog bun that is 24 hours old, cold and no mustard or pickle on it. Really, it was no good in the beginning!

The fruit we eat is not too good unless it is tree ripened and in season, but the oranges, grapefruit and bananas are all pulled off the tree before they get ripe. Why? They are pulled green so that they can be shipped and stored and sold for a profit. I believe that America's brain could devise methods to distribute fresh vegetables and fruits to the people profitably. Modern highways and refrigerated trucks could answer the problem.

Of all the sweets, honey is the best. That is, provided it is wild honey. Some of the commercial beekeepers now feed the bees simple syrup made from white sugar and then add synthetic flavoring. Then they boast about how scientific and how smart they are. They can give you honey any flavor you like, but the honey is no good. Wild honey is the best.

Natural food grown on fertile soil, eaten fresh is the answer to the nutritional cause of disease. Science is no longer science when it attempts to violate God's natural Law.

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The Humanist Outlook

THE EXPANSION of classic and humanistic studies in the United States would be warmly welcome in the free countries of Europe, which can all claim a living humanistic tradition. Though many of the effects of such an expansion would not be immediately perceptible, it would no doubt strengthen from the outset the cultural ties and affinities between the United States and its European partners, would deepen their mutual understanding, and would assist them greatly in defending together free culture.

Countries such as Great Britain, France, Italy, Germany, the Netherlands, as well as my own, where classic learning has always been the basis of education, will feel that an American more receptive to the humanistic outlook would broaden the basis of her kinship with Europe by sharing the same cultural treasures and the same scale of spiritual values. However great the moral prestige of America, this would enhance it in the cultural field.

My personal impression is that now would be the time for the Americans who believe in the benefits to be derived from classic and humanistic studies to initiate a drive for their expansion. Of course, today's trend is towards technical curricula, and some may be inclined to consider classic and humanistic studies as an intellectual luxury, not indispensable to material welfare. But "man shall not live by bread alone." In the present period of prosperity it should not be difficult, in this country, to give an increased measure of moral and financial support to humanities and liberal arts.

In the history of the Western World, thinkers, political philosophers, or leaders holding the initiative in the field of ideas, were nurtured in the humanistic tradition, which has been the backbone of European education and the source of European renaissances.

The publicly proclaimed aim of American foreign policy is the advancement of peace, freedom, and prosperity in the world. Those fundamental purposes of democracy can be effectively promoted when they are more than political aims and become a way of life. Such a way of life will be fully attained, I believe, only when we can reach a steadier contact with the sources of human learning than we have today.—*Ambassador A. G. Politis of Greece, at The University of Pittsburg.*

Beyond Tribalism

Floyd Ross

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HUMAN FELLOWSHIP is not constructed like a building, piece by piece, one story upon another. But genuine human fellowship across tribal and religious lines does emerge when definite steps are taken by human beings to understand and remove some of the obstacles to spiritual unity. Since Occidentals have been the persons who, in the past several centuries, have committed the most serious offences against Oriental peoples, we of the West cannot work too speedily at our joint task of coming to an understanding of the subtle obstacles that stand in the way of a wider fellowship of peoples in our world.

It has become increasingly apparent as research in the healing sciences and clinical field has proceeded, that each person tends to create his own personal problems by the way in which he creates and maintains his *life space*. What is this life space? It is the *environment* (both outer and inner at one and the same time) which each of us creates out of his total surroundings. We do not make our surroundings but we *do* make our environment. This environment or life space, is created by each of us as we invest situations, events and other persons with the *meanings* that make them either problematic to us or mutually creative and productive.

As has become quite evident in psychotherapy, each person who has created life problems, tries to resolve these problems by the same assumptions and patterns of conduct and feeling that created them in the first place. This perpetuates the difficulties; one is captured in the "neurotic round" or rat race. These difficulties (with all their neurotic symptoms) will continue *unless and until the person redefines his life space*, thus escaping from a self-defeating repetitive process.

What is the life space of many social, religious and cultural groups in our world today? Is it not often too narrowly defined, felt and conceived? In many groups—churches

included—the working rule seems to have been to make them safe for conformity. This grows out of lack of continuing self-criticism. Too much stress has been placed on *confessions* of faith, and too little emphasis on understanding the dynamics of *faith*. The Christian churches, along with other groups, have too often confused universality with exclusiveness. Or, universality is defined as inclusiveness *on our terms*.

So long as the West refuses to free itself from undue clinging to the particularities of its history, its ideas, its religions, the West will be unable to make a creative gesture toward the Orient with its millions of Hindus, Buddhists and humanists. It is as unrealistic to call for the "Christianization of Japan" as it would be to ask for the "Hinduization of America." Beneath all the particularities of our histories there are, we can assume, certain basic human needs seeking actualization. Modern man, as he becomes more mature will cling less and less tenaciously to his *tribal* history and focus more and more clearly upon universal *human* history. It is not our differences which are at the root of our troubles but our inability to see that all differences are rooted in something much more fundamental.

It was Jacob Boehme who said, many years ago: "A Christian is of no sect: he can dwell in the midst of sects, and appear in their services, without being attached or bound to any." Bhagavan Das has expressed the same idea in different words: "To be able to recognize the dearest of friends only if he is clothed in one dress and no other, is not to know the Friend at all, but only the dress." For many persons today, their life space is so cramped, they cling anxiously to the dress and refuse to recognize the friend when he wears another garb.

Neither our religions nor our philosophies have been catholic in fact or in attitude. We of the West still have many lessons to learn about the meaning of scientific and religious humility. It is an occasion for hope when a Jesuit priest, Father Gathier, can write after many years spent in India: "The Hindus could ask us . . . whether we too have not something to learn from the millenial wisdom of India. Without hesitation I would answer we have much to learn. . . . Hinduism invites us before all to interiorization, to the welcoming of thought on the Self. It hopes to find the final truth not in books, but in ourselves. Is there not a lesson for us in this . . . by placing the emphasis on personal experience, Hinduism is without doubt an imperious invitation to avoid regimentation of thought. . . . Properly understood

the contact with Hindu thought can be a seed of life." *

The Occident's task of redefining its life space has barely begun. The hour is late. Shall it be a "battle unto the death" between opposing tribalisms or reconciliation? The answer lies largely in our capacity for deepened insight while there is still time.

"Where the mind is without fear
and the head is held high;
Where knowledge is free;
Where the world has not been
broken up into fragments by
narrow domestic walls;
Where words come out from the
depths of truth;
Where tireless striving stretches
its arms towards perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead
habit;
Where the mind is led forward
. . . into everwidening thought
and action—
Into that heaven of freedom . . .
let my country awake."

(Tagore, *Gitanjali*, 35)

*In Cross Currents, Winter 1953, p. 148

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LIGHT AND FINE

There is nothing so scarce as good nonsense. You may find a hundred owls who can sit on a dry limb, look wise, say nothing, and be respectable to one monkey who can play the fool and do justice to the subject and himself too.

Whenever you see a man who can tell you all about the weak spots in his neighbors, you will find one who needs as much watching as an east wind does.

All the original thoughts have been uttered in the simplest words. When I read an abstruse sentence, I say, this writer has been stealing, and is trying to hide.

Propriety is proper, and I have seen people who were so proper, that their propriety was all there was proper about them.

Don't watch the weather, young man; you can't tell whether it will rain or not, and the worst of it is, it unfits you for other kinds of business.

There are plenty of people in the world who think they are wise because they can ask questions that no one but a fool can answer.

We are happy, not in what we possess, but in what we have that other's can't get.

If I were a rooster, and wanted to fight something bad, I would invite the other rooster to my dunghill, and then I wouldn't fight with him, if he came,—not if I could make a decent compromise.

The most repulsive aristocrat we have among us is a democrat gone to seed.

Very stubborn people are stubborn, not because they are right, but because they are wrong. The man who is right can afford to let the other fellow have the whole of the road, and he generally does.

There are plenty of people in the world who are always expecting to have their modesty shocked; they are as badly off as the man who never would eat a boiled egg, for fear it might be a bad one.

Lawn tennis is an innocent game, so far as I know; but, to play it well, an able-bodied young man must part his hair exactly in the middle, and have nothing else on his mind for the time being.

All cliques are narrow, and those who compose them are the same width.

The curiosity of mankind is too much for its sympathies; when a man breaks his leg, the first thing we inquire is: "How did he come to do it?"

Philosophy would seem to be the science of making abstruse things plain, but many of our cultivated moderns have reversed the order, and are satisfied if they can make plain things abstruse.

Human energy must have work, and if there are no elephants to catch, you will see mankind trapping mice.

All snobs are toadies, and invariably they are toadies to some other snob.

Wise men sit alone and look on, while fools hunt in couples and stir up the game.

My dear sir, old friends may be better than new ones; but if you don't make any new ones, as you jog along through life, pretty soon you are going to get left by the wayside.

The man with whom you can be familiar without losing your own or his respect is something more than human.

If you want to make friends, interest yourself in the affairs of others, don't try to interest them in yours.

The devil is not only a philosopher, but a great moralist, and, at times, even a penitent. No one can drop on his knees more artistically, none can weep more fluently and shed less tears.

Reflections On War

This article is from a sermon by Robert Hall, a Baptist Minister (1764-1831). *A biographical note of* 1890, *has this to say: Rev. Hall may be considered the most celebrated man, amongst the Dissenters, of modern times—a man fitted to adorn the ministry and elevate humanity by the holiness of his life, as well as by the splendor of his talents and the forces of his character.*

We think that the appeal of these reflections to the heart and mind of our people is particularly applicable to our time, with its highly organized and advanced methods and means of conducting war.

WAR MAY BE considered in two views, as it affects the happiness, and as it affects the virtue of mankind; as a source of misery, and as a source of crimes.

Though we must all die, as the woman of Tekoa said, *and are as water spilt upon the ground which cannot be gathered up,* yet it is impossible for a human mind to contemplate the rapid extinction of innumerable lives without concern. To perish in a moment, to be hurried instantaneously without preparation and without warning, into the presence of the Supreme Judge, has something in it inexpressibly awful and affecting.

Since the commencement of these hostilities which are now so happily closed, it may be reasonably conjectured, that not less than half a million of our fellow-creatures have fallen a sacrifice. Half a million of beings, sharers of the same nature, warmed with the same hopes, and as fondly attached to life as ourselves, have been prematurely swept into the grave; each of whose deaths has pierced the heart of a wife, a parent, a brother, or a sister.

War is the work, the element, or rather the sport and triumph, of death, who glories, not only in the extent of his conquest, but in the richness of his spoil. In other methods of attack, in the other forms which death assumes, the feeble and the aged, who at the best can live but a short time, are usually the victims; here it is the vigorous and the strong.

It is remarked by an ancient historian, that in peace, children bury their parents, in war, parents bury their children: nor is the difference small. Children lament their parents, sincerely indeed, but with that moderate and tranquil sorrow, which it is natural for those to feel who are conscious of retaining many tender ties, many animating prospects. Parents mourn for their children with the bitterness of despair; the aged

parent, the widowed mother, loses, when she is deprived of her children, everything but the capacity of suffering; her heart, withered and desolate, admits no other object, cherishes no other hope. *It is Rachel weeping for her children, and refusing to be comforted, because they are not.*

But to confine our attention to the number of the slain would give us a very inadequate idea of the ravages of the sword. The lot of those who perish instantaneously, may be considered, apart from religious prospects, comparatively happy, since they are exempt from those lingering diseases and slow torments to which others are liable. We cannot see an individual expire, though a stranger or an enemy, without being sensibly moved, and promoted by compassion to lend him every assistance in our power. Every trace of resentment vanishes in a moment: every other emotion gives way to pity and terror. In these last extremities, we remember nothing but the respect and tenderness due to our common nature.

What a scene, then, must a field of battle present, where thousands are left without assistance and without pity, with their wounds exposed to the piercing air, while the blood, freezing as it flows, binds them to the earth, amidst the trampling of horses, and the insults of an enraged foe! If they are spared by the humanity of the enemy, and carried from the field, it is but a prolongation of torment. Conveyed in uneasy vehicles, often to a remote distance, through roads almost impassable, they are lodged in ill-prepared receptacles for the wounded and the sick, where the variety of distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands. Far from their native home, no tender assiduities of friendship, no well-known voice, no wife, or mother, or sister, is near, to soothe their sorrows, relieve their thirst, or close their eyes in death. Unhappy man! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear be shed for your sufferings, or mingled with your dust?

We must remember, however, that as a very small proportion of a military life is spent in actual combat, so it is a very small part of its miseries which must be ascribed to this source. More are consumed by the rust of inactivity than by the edge of the sword; confined to a scanty or unwholesome diet, exposed in sickly climates, harassed with tiresome marches and perpetual alarms, their life is a continual scene of hardships and dangers. They grow familiar with hunger, cold, and watchfulness. Crowded into hospitals and prisons, contagion spreads among their ranks, till the ravages of disease exceed those of the enemy.

We have hitherto only adverted to the sufferings of those who are engaged in the profession of arms without taking into our account the situation of the countries which are the scene of hostilities. How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependent on the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conception can be formed of our destiny except as far as it is dimly deciphered in characters of blood, in the dictates of revenge, and the caprices of power. Conceive, but for a moment, the consternation which the approach of an invading army would impress on the peaceful villages in this neighborhood. When you have placed yourself for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms.

But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of heaven and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil. In another part you witness opulent cities taken by storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood resounding with the cries of the pursuing and the pursued; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and matrons violated, and every age, sex and rank mingled in promiscuous massacre and ruin.

If we consider the maxims of war which prevailed in the ancient world, and which still prevail in many barbarous nations, we perceive that those who survived the fury of battle and the insolence of victory, were only reserved for more durable calamities; swept into hopeless captivity, exposed in markets, or plunged in mines. The contemplation of such scenes as these forces on us this awful reflection, that neither the fury of wild beasts, the concussions of the earth, nor the violence of tempests, are to be compared to the ravages of arms; and that nature in her utmost extent, or more properly, divine justice in its utmost severity, has supplied no enemy to man so terrible as man.

Still, however, it would be happy for mankind if the effects of national hostility terminated here; but the fact is, that they who are

farthest removed from its immediate desolations share largely in the calamity. They are drained of the most precious part of their population, their youth, to repair the waste made by the sword. They are drained of their wealth, by the prodigious expense incurred in the equipment of fleets, and the subsistence of armies in remote parts. The accumulation of debt and taxes diminishes the public strength, and depresses private industry. An augmentation in the price of the necessaries of life, inconvenient to all classes, falls with peculiar weight on the laboring poor. Of all people, the poor are, on this account, the greatest sufferers by war, and have the most reason to rejoice in the restoration of peace.

In commercial states, whatever interrupts their intercourse is a fatal blow to national prosperity. Such states having a mutual dependence on each other, the effects of their hostility extend far beyond the parties engaged in the contest. If there be a country highly commercial which has decided superiority in wealth and industry, together with a fleet which enables it to protect its trade, the commerce of such a country may survive the shock, but it is at the expense of the commerce of all other nations; a painful reflection to a generous mind.

The plague of a widely extended war possesses, in fact, a sort of omnipresence, by which it makes itself everywhere felt; for, while it gives up myriads to slaughter in one part of the globe, it is busily employed in scattering over countries exempt from its immediate desolations the seeds of famine, pestilence, and death.

If statesmen had a proper feeling on this subject, and would open their hearts to the reflections which such scenes must inspire, instead of rushing eagerly to arms for the thirst of conquest or the thirst of gain, would they not hesitate long, would they not try every expedient, every lenient art consistent with national honor, before they ventured on this desperate remedy, or rather before they plunged into this gulf of horror?

★

It is time to proceed to another view of the subject, which is the influence of national warfare on the morals of mankind.

The contests of nations are both the offspring and the parent of injustice. The word of God ascribes the existence of war to the disorderly passions of men. *Whence come wars and fighting among you?* saith the Apostle James; *come they not from your lusts that war in your members?*

If the existence of war always *implies* injustice in one at least of the parties concerned, it is also the fruitful parent of crimes. It reverses, with respect to its objects, all the rules of morality. It is

less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated. Whatever renders human nature amiable or respectable, whatever engages love or confidence, is sacrificed at its shrine. In instructing us to consider a portion of our fellow creatures as the proper objects of enmity, it removes, as far as they are concerned, the basis of all society, of all civilization and virtue; for the basis of these is the good-will due to every individual of the species, as being a part of ourselves. From this principle all the rules of social virtue emanate. Justice and humanity in their utmost extent are nothing more than the practical application of this great law.

The sword, and that alone, cuts asunder the bond of consanguinity which unites man to man. As it immediately aims at the extinction of life, it is next to impossible, upon the principle that every thing may be lawfully done to him whom we have a right to kill, to set limits to military license; for when men pass from the dominion of reason to that of force, whatever restraints are attempted to be laid on the passions will be feeble and fluctuating. Though we must applaud, therefore, the attempts of the humane Grotius to blend maxims of humanity with military operations, it is to be feared they will never coalesce, since the former imply the subsistence of those ties which the latter is supposed to be dissolved. Hence the morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter to inflict injuries. The former commands us to succor the oppressed; the latter to overwhelm the defenceless. The former teaches men to love their enemies; the latter to make themselves terrible even to strangers.

The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart as well as to pervert the moral sentiments, is too obvious to need illustration. The natural consequence of their prevalence is an unfeeling and unprincipled ambition, with an idolatry of talents and a contempt of virtue; whence the esteem of mankind is turned from the humble, the beneficent, and the good, to men who are qualified by a genius fertile in expedients, a courage that is never appalled, and a heart that never pities, to become the destroyers of the earth. While the philanthropist is devising means to mitigate the evils and augment the happiness of the world, a fellow-worker together with God, in exploring and giving effect to the benevolent tendencies

of nature, the warrior is revolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields, desolate and waste, are among his proudest trophies. The fabric of his fame is cemented with tears and blood; and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity; in the curses and imprecations of those whom his sword has reduced to despair.

Detesting war, considered as a trade or profession, and conceiving conquerors to be the enemies of their species, it appears to me that nothing is more suitable to the office of a Christian minister than an attempt, however feeble, to take off the colors from false greatness, and to show the deformity which its delusive splendor too often conceals. This is perhaps one of the best services religion can do to society. Nor is there any more necessary. For, dominion affording a plain and palpable distinction, and every man feeling the effects of power, however incompetent he may be to judge wisdom and goodness, the character of a hero, there is reason to fear, will always be too dazzling. The sense of his injustice will be too often lost in the admiration of his success.

In contemplating the influence of war on public morals, it would be unpardonable not to remark the effects it never fails to produce in those parts of the world which are its immediate seat. The injury which the morals of a people sustain from an invading enemy is prodigious. The agitation and suspense universally prevalent, are incompatible with every thing which requires calm thought or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect, the sanctuary of God is forsaken, and the gates of Zion mourn and are desolate? Familiarized to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenure by which every thing is held during the absence of laws must impair confidence; the sudden revolutions of fortune must be infinitely favorable to fraud and injustice. He who reflects on these consequences will not think it too much to affirm that the injury the virtue of a people sustains from invasion is greater than that which affects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue and piety, which it is the first care of education to implant and mature, are swept away as by a hurricane.

Start With Yourself

Sheldon Shepard

Minister, Hollywood Wilshire Universalist Church

"JUDGE NOT that ye be not judged; for with what judgment ye judge ye shall be judged. And with what measure ye mete, it shall be measured to you again. And why beholdest thou the speck that is in thy brother's eye, but considerest not the stick that is in thine eye? Or how wilt thou say to thy brother, 'Let me take the speck out of thine eye?' And behold, there is a stick in thine own eye. Thou hypocrite, First get the stick out of thine eye."

This Christian admonition to "start with yourself" finds a counterpart wherever men have listened for the voice of truth. In Taoism it is expressed this way: "To attempt to correct others while one's own virtue is dimmed is to set oneself a task for which he is not equal. He who overcomes others may be strong. But he who overcomes himself is mighty."

Jainism joins in a similar estimate of the worth and might of self-control: "Though a man should conquer thousands of valiant foes, greater will be his victory if he conquers nobody but himself. It is difficult to rule over himself, but when that is done, everything is conquered."

Buddhism also compares the ruling of oneself to the attainment of victory over others: "Though one should conquer in battle thousands and thousands of men, whosoever shall control himself—he is the greatest of warriors. To overcome oneself is truly greater than to overcome others."

Confuscianism indicates that the path of self-control is the method and the goal of development. It says: "Superior men give themselves first to self-adjustment."

In giving voice to the importance and greatness of self-direction, Hinduism emphasizes the good one thus does for himself and the freedom from uncertainty which self-control may bring. It invites great attempts at high endeavor confident in the triumphant power of that inner kingdom by virtue of which one is master of himself. "Each one ought to raise himself by himself. For every one may be his own best friend, but also his own worst foe. He who has controlled himself is a friend to himself.

"Do not think lightly of your own soul and do not permit it to be satisfied with littleness. Set your mind on high attainment. Then let go of your doubts. Then be not afraid."

FROM THE STORYTELLER

The Rising Waters

John Galt

ABOUT DAYBREAK it began to rain, and continued to pour with increasing violence all the morning; no one thought of stirring abroad who could keep within shelter. My boys and I had for task only to keep the fire at the door of the shanty brisk and blazing, and to notice that the pools which began to form around us did not become too large; for sometimes, besides the accumulation of the rain, little streams would suddenly break out, and rushing towards us, would have extinguishsed our fire, had we not been vigilant.

The site I had chosen for the shanty was near to a little brook, on the top of the main river's bank. In fine weather, no situation could be more beautiful; the brook was clear as crystal, and fell in a small cascade into the river, which, broad and deep, ran beneath the bank with a swift but smooth current.

The forest up the river had not been explored above a mile or two; all beyond was the unknown wilderness. Some vague rumors of small lakes and beaver dams were circulated in the village, but no importance was attached to the information: save but for the occasional little torrents with which the rain sometimes hastily threatened to extinguish our fires, we had no cause to dread inundation.

The rain still continued to fall incessantly: the pools it formed in the hollows of the ground began, towards noon, to overflow their banks, and to become united. By and by something like a slight current was observed passing from one to another; but thinking only of preserving our fire, we no farther noticed this than by occasionally running out of the shanty into the shower, and scraping a channel to let the water run off into the brook or the river.

It was hoped that about noon the rain would slacken; but in this we were disappointed. It continued to increase, and the ground began to be so flooded while the brook swelled to a river, that we thought it might become necessary to shift

our tent to a higher part of the bank. To do this we were, however, reluctant, for it was impossible to encounter the deluge without being almost instantly soaked to the skin; and we had put the shanty up with more care and pains than usual, intending it should serve us for a home until our house was comfortably furnished.

About three o'clock the skies were dreadfully darkened and overcast. I had never seen such darkness while the sun was above the horizon, and still the rain continued to descend in cataracts, but at fits and intervals. No man, who had not seen the like, would credit the description.

Suddenly a sharp flash of lightning, followed by an instantaneous thunder-peal, lighted up all the forest; and almost in the same moment the rain came lavishing along as if the windows of heaven were opened; anon another flash, and a louder peal burst upon us, as if the whole forest was rending over and around us.

I drew my helpless and poor trembling little boys under the skirts of my great coat.

Then there was another frantic flash, and the roar of the thunder was augmented by the riven trees that fell, cloven on all sides in a whirlwind of splinters. But though the lightning was more terrible than scimitars, and the thunder roared as if the vaults of heaven were shaken to pieces and tumbling in, the irresistible rain was still more appalling than either. I have said it was as if the windows of heaven were opened. About sunset, the ground floods were as if the fountains of the great deep were breaking up.

I pressed my shivering children to my bosom, but I could not speak. At the common shanty, where there had been for some time an affectation of mirth and ribaldry, there was now silence: at last, as if with one accord, all the inhabitants rushed from below their miserable shed, tore it into pieces, and ran with the fragments to a higher ground, crying wildly, "The river is rising!"

I had seen it swelling for some time, but our shanty stood so far above the stream, that I had no fear it would reach us. Scarcely, however, had the axemen escaped from theirs, and planted themselves on the crown of a rising ground nearer to us, where they were hastily constructing another shed, when a tremendous crash and roar was heard at some distance in the woods, higher up the stream. It was so awful, I had almost said so omnipotent, in the sound, that I started on my feet, and shook my treasures from me. For a moment the Niagara of the river seemed almost to pause—it was but for a moment—for, instantly after, the noise of the rending of weighty

trees, the crashing and the tearing of the rooted forest, rose around. The waters of the river, troubled and raging, came hurling with the wreck of the woods, sweeping with inconceivable fury everything that stood within its scope;—a lake had burst its banks.

The sudden rise of the waters soon, however, subsided; I saw it ebbing fast, and comforted my terrified boys. The rain also began to abate. Instead of those dreaded sheets of waves which fell upon us as if some vast ocean behind the forest was heaving over its spray, a thick continued small rain came on; and, about an hour after sunset, streaks and breaks in the clouds gave some token that the worst was over;—it was not, however, so, for about the same time a stream appeared in the hollow, between the rising ground to which the axemen had retired, and the little knoll on which our shanty stood; at the same time the waters in the river began to swell again. There was on this occasion no abrupt and bursting noise; but the night was fast closing upon us, and a hoarse muttering and angry sound of many waters grew louder and louder on all sides.

The darkness and increasing rage of the river, which there was just twilight enough to show was rising above the brim of the bank, smote me with inexpressible terror. I snatched my children by the hand, and rushed forward to join the axemen; but the torrent between us rolled so violently that to pass was impossible, and the waters still continued to rise.

I called aloud to the axemen for assistance; and, when they heard my desperate cries, they came out of the shed, one with burning brands and others with their axes glittering in the flames; but they could render no help; at last, one man, a fearless backwoodsman, happened to observe, by the firelight, a tree on the bank of the torrent, which it in some degree overhung, and he called for others to join him in making a bridge. In the course of a few minutes the tree was laid across the stream, and we scrambled over, just as the river extinguished the fire and swept our shanty away.

This rescue was in itself so wonderful, and the scene had been so terrible, that it was some time after we were safe before I could rouse myself to believe I was not in the fangs of the nightmare. My poor boys clung to me as if still not assured of their security, and I wept upon their necks in the ecstacy of an unspeakable passion of anguish and joy.

About this time the mizzling rain began to fall softer; the dawn of the morn appeared through the upper branches of the forest, and here and there the stars looked out from their windows in the

clouds. The storm was gone, and the deluge assuaged; the floods all around us gradually ebbed away, and the insolent and unknown waters which had so swelled the river shrunk within their banks, and, long before the morning, had retired from the scene.

Need I say that anthems of deliverance were heard in our camp that night? Oh, surely no! The woods answered to our psalms, and waved their mighty arms; the green leaves clapped their hands; and the blessed moon, lifting the veil from her forehead, and looking down upon us through the boughs, gladdened our solemn rejoicing.

"THE IDEAS AND PRINCIPLES underneath the present upheaval go far back to those launched by the 1776 Declaration of Independence and the French Universal Declaration of Human Rights (1789). A Declaration of Interdependence is now needed to restate in modern terms the unfinished business of the earlier declarations and to express contemporary thought.

It differs from previous declarations in that it is an agreement between **individuals**, not between **governments**. . . . This present Declaration is intended to give the individual, in a world so large that he often feels insignificant, confidence in himself by affirming:

I am only ONE.
But, I AM one.
I cannot do **everything.**
But I can do **something.**
What I can do I **ought** to do.
And what I **ought** to do
I **will** do.

It aims to engender a feeling of participation in a worldwide invisible fellowship united by common aspiration. . . .

. . . Its religious expressions are intended to be equally acceptable to people of all the principle religions, from whose sacred writings many phrases are taken.

—Quoted from the Introduction to the "Declaration of Interdependence" , copies of which may be obtained from the Interdependence Council, 9006 Crefeld Street, Philadelphia 18.

Book Reviews

ALBERT CROISSANT

ERRORS OF PSYCHOTHERAPY

By Sebastian de Grazia. Doubleday. 1953. $3.

Surprising though it may seem, this excellent critical analysis of the confusing cross-currents of psychiatry was written by a young political scientist, now at George Washington University. A keen, well-posted "outsider" may sometimes throw bold fresh glances at a field and discern things not visible to an "insider."

New Outlook readers will be especially drawn to some of de Grazia's unorthodox views—e. g. "The neurosis is a moral disorder. . . . Moral authority is the crux of all psychotherapy. . . .Authority and morality and healing are connected in the family."

His opening words, "Small gods walk up and down the land. To them, people pray. They pray for relief from disordered passions, but so long as they beseech small gods their peace will be small. They are like children crying for parents they do not know are dead," indicate an attitude which dominates the whole volume, namely, that psychic health and morality go hand in hand, as do, of course, mental disorders and the sense of sin. Religious sages have all along been telling the world this basic truth.

De Grazia says that "God is in the beginning and end and middle of everything . . . to the extent that the loves and dreams of men are shared, to that extent the community lives. The dreams are the ideals sought by law and authority. . . . If a man does not partake of them, he is outside the community. He must be restored. . . . The Political community cannot recognize a psychotherapy that is all in pieces."

The main difficulty arises where moral values are all confused, for this is bound to create sick souls; and, since there must be a close relationship between the health of the mind and body politic, de Grazia, being a professor of political science, interestingly emphasizes the role that political science may play in connection with psychiatry.

* * *

ONLY THE UNAFRAID

By Ronald Kirkbride. 268 *pp. NY. Duel, Sloan & Pearce; Boston: Little, Brown & Co.,* $3.50

Only the Unafraid is the final volume in the notable trilogy about the Quaker, David Jordan, and his fight to establish a cooperative in South Carolina. The wide public won by the first two volumes, *Winds Blow Gently* and *Spring is Not Gentle,* may now follow David's new adventures as he returns to his Carolina home to take up his significant struggle to organize his fellow-farmers into a cooperative after the eighteen months sentence he served in prison for his religious principles.

Mr. Kirkbride, who spent his youth in South Carolina, understands well the age-old battle of the small farmer with the soil, the seasons and the wealthy planters and merchants who dominate the community.

Resourceful and patient, David and his associates, in spite of mischance and opposition, succeed in reclaiming their land and in demonstrating the results obtainable through intelligent, cooperative agricultural planning. The vigorous cooperative group also build homes, a school, a hospital, a store and a recreation hall, and in the end even their enemies, the big planters, are won over.

All people who are interested in practical Quakerism and in the cooperative movement will thoroughly appreciate Mr. Kirkbride's stirring trilogy. As usual, Kirkbride exhibits smooth style and dramatic power in combining David's romantic relations to three women with philosophilcal and social content.

(Cont. from page 3)

world (as) a simple matter of moral principles. To Dr. Malan the white race is permanently superior to that of any other color . . . and has the right, the duty and the privilege of ruling the other races, keeping them apart and on a lower level. This is a false and wicked doctrine which has been rejected by modern civilizations and by religion at all times.

"That the vastly outnumbered white man has a practical problem of enormous difficulty and complexity in South Africa is not denied, but that it should be rationalized into the monstrous doctrine of racism is wicked. Therefore there will be a day of reckoning for these men, since human beings will not endure injustice and the loss of freedom interminably."

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	Paper Edition	1.00

It has been difficult to find in the book stores the works of the late J. William Lloyd. Lately, we have been fortunate in acquiring from his son, William Lloyd, Jr., the remaining stock of "Eneres" and "Dawn Thought." These books of wise, serene thought may be purchased from us at $2.00 each. A number of pamphlets of Dr. Lloyd's are also available at 25 cents each.

Alas! We know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off—and we will thankfully content ourselves with any not intolerable approximation thereto! . . . And yet, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck!

—Carlyle

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President Dwight D. Eisenhower

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THE PEACE we seek, founded upon decent trust and cooperative effort among nations, can be fortified—not by weapons of war—but by wheat and by cotton; by milk and by wool; by meat and by timber and by rice.

THESE ARE WORDS that translate into every language on earth.

THESE ARE NEEDS that challenge this world in arms.

WE ARE PREPARED to reaffirm, with the most concrete evidence, our readiness to help build a world in which all people can be productive and prosperous.

THIS GOVERNMENT is ready to ask its people to join with all nations in devoting a substantial percentage of savings achieved by disarmament to a fund for world aid and reconstruction. The purposes of this great work would be: to help other peoples to develop the undeveloped areas of the world, to stimulate profitable and fair world trade, to assist all peoples to know the blessings of productive freedom.

THE MONUMENTS to this new kind of war would be these: roads and schools, hospitals and homes, food and health.

WE ARE READY, in short, to dedicate our strength to serving the needs, rather than the fears, of the world.

WE ARE READY by these and all such actions, to make of the United Nations an institution that can effectively guard the peace and security of all peoples.

AGAIN WE SAY: The hunger for peace is too great, the hour in history too late, for any government to mock men's hopes with mere words and promises and gestures.

THE TEST OF TRUTH is simple. There can be no persuasion but by deeds.